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HE WOMEN'S MISSIONARY
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Of the United Presbyterian Church

October, 19

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520 WITHERSPOON BUILDING

The Women's Missionary Magazine of the United Presbyterian Church of North America

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The Winds of Love

The winds of Love blow sweet upon the earth.
All through the city streets and country lanes
They blow upon the fevered brows of men
And soothe their troubled hearts and ease their pains.

And as the winds of Love from heaven come,
They gather added fragrance from below—
The fragrance of the prayers and deeds of men
As to the Lord their grateful thanks they show.

—Elsie Wehling Fulton

World Communion
October 5, 1947

THE SACRAMENT

The bread, the cup, the symbols of our Lord;
His broken body and His precious blood—
We come to take it at His sacred word,
Within our hearts a sudden surging flood
Of reverence and love for Him, our Christ,
Who, for our humble sakes, was sacrificed.

We eat the bread, we drink the cup, we share
The Lord Himself with others by our side.
Our hearts lift up with faith, our earnest prayer
Goes up unhindered that He may abide
Forever with us and with all who take
The Sacrament this day, for Jesus' sake.

—Grace Noll Crowell

The Women's Missionary Magazine

of the United Presbyterian Church

ol. LXI OCTOBER, 1947 No. 2

Committed Unto Us

The Field at Home

Working With God

By the Reverend C. Lopez McAllister, D.D.

THERE comes to me indeed a peculiar pleasure to be invited to appear here today to deliver your annual commencement address. I am ppy to meet the pincipal and his od wife, whom I knew years ago hen we labored in the same system public education in the city of Chatnooga, Tennessee. I consider these vo persons to be numbered among e finest of all the people I know; nd I know quite a few.

I bring you the greetings of Selma niversity which is celebrating its eventieth anniversary this year. his is not a long time compared ith some of the historic institutions this country; but when we conder the fact that the Negro race just a little more than eighty years emoved from the institution of slavy, it seems longer than it is.

We congratulate you for having ch a wonderful institution among ou in this section of Alabama. I nderstand that this is a religious stitution, and that is the kind of stitution that the youth of this e so badly needs. A recent survey s revealed that there are, out of very million boys and girls in this untry, seven hundred and fifty thousand who hear no prayers at home, nor do they hear one bless the food at the meal hour. No wonder juvenile delinquency is running rampant in America. While America has been long regarded as a Christian land, we have definitely fallen shamefully behind in that phase of our living. It is true that we are living in a fast age, but man must learn to keep step with the rapidity with which the age is moving by following trends which lead to a higher and better life. We congratulate these young people who are fully aware of the power of education.

We have chosen to use as the subject of our address today, "Working with God". "For we are builders together with God; ye are God's husbandry; ye are God's building."

Amid the stress and strain of our mighty tasks, amid the trials and testings of our courage and of our faith, perhaps there comes to us no more comforting thought than that one suggested by the words of this passage. Paul herein declares that in this great work for human uplift we are not laboring alone but are

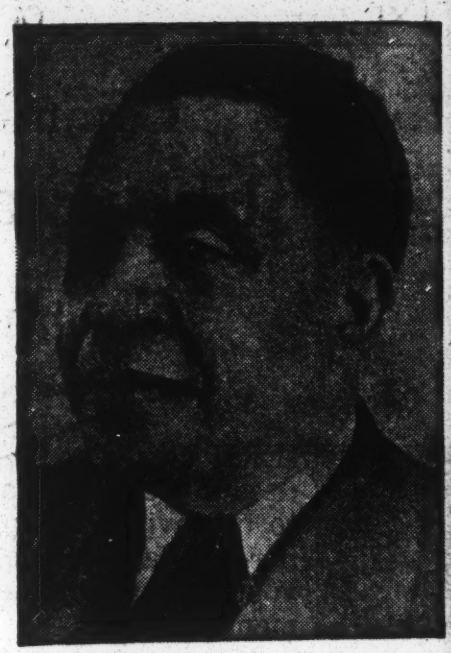
Note:—The Reverend C. Lopez McAllister, D.D., dean of the school of Religion of Selma University, Selma, Alabama, was the commencement speaker on May 29th and 30th at the Miller's Ferry and Camden Mission Schools. The following is one of the addresses given.

associated with God. Moreover, the very expression used indicates that in this co-operative service God is the chief factor; that He calls us and accords us the privilege of working with Him. Note that we labor with God, not God with us.

Among the nations, next to rulership the highest honor is paid to the departments of state, where men are associated with the ruler in the conduct of the government. But the humblest Christian worker occupies a place infinitely higher, and is engaged in a work transcendently more important and more dignified than that of those associated in human government, for he is associated with God, is working with God, is in the partnership of service. In ancient days God called angels to associate with Him in the great work for human betterment. He sent angels on high and holy missions. To angels He committed the work which He would do for men. But He calls men, commissions men, sends men, and depends upon men to assist in His mighty work.

THE CHARACTER OF THE WORK

(A) *Human Enlightenment.* In the Scriptures darkness means ignorance, light means enlightenment, knowledge, wisdom. "A light to lighten the Gentiles", meant one to teach them, to enlighten them. "Arise and shine for thy light is come", simply meant "Thine enlightener has come". The great prophet, Hosea, declared "My people are destroyed for lack of knowledge". In the great commission Jesus commanded, "Go ye therefore and make disciples of all nations." He added, "teaching them to observe all things whatsoever I have commanded you." Again Jesus said, "And ye shall know the truth, and the truth shall make you free." One of the paramount needs today is enlightenment. Men need enlightenment in regard to relationships and consequent obligations and responsibilities. They need to know more of God, His character, of His attitu toward men and of His great compr hensive plan for human betterme and ultimate salvation. They need know more of their duties towa God and toward their fellowmen, reciprocal love and kindness a



The Reverend C. Lopez McAllister, D.D.

service and of responsibility co mensurate with necessity and oppo tunity. Humanity needs to be led u ward from the dark labyrinths ignorance to the heights of enligh enment in regard to all these pe plexing questions and problems. this great work of opening men eyes and leading them into the ligh He calls us, ministers and laym to asociate with Him, to labor wi Him.

(B) *Universal Spiritual Regener tion.* We have read of the renai sance, the renaissance of letters, art and the like; but what the wor needs is a great spiritual renai sance. In plain words there mu come universal regeneration, a ne birth of the world. The world mu be brought to a conviction of sins and iniquities. It must kno that the dire calamities it now called to suffer are the result sin—individual and aggregate si

ational and international sin; civic, conomic and industrial sin. And hen there comes conviction the orld will enter into great travail; hen will come the great spiritual enaissance without which the world lost. Jesus said to Nicodemus, "Ye" not "you") "must be born again". he "ye" gave this declaration uniersal scope and import. Knowledge, isdom, science, philosophy, ingenity, none of these can meet the equirements. There must come a hange, a regeneration, a new birth. n heart, soul, spirit, life, the world ust be born again. This work must e done by us, and by other human nstruments who are called of God help Him in the tremendous task y leading men into the light.

(C) *Moral Reconstruction.* This erm is used in its broadest sense, s it relates to all human conduct or ehavior. It is to be noted that the oral is made to follow the spiritual. his is the conception that morality based on Christianity and not the everse, as some have contended. ake the morality of the various hilosophical systems; consider these arefully as compared with Chrisanity; and it will be obvious that it the only system that makes moraly the product and the evidence of pirituality. Take into consideration he Jewish religious economy with, An eye for an eye, and a tooth for tooth," its compromises, evasions nd vain traditions; and when you raw the contrast, you will see the uperiority of the arrangement of ur system. If the world is to be aved, if our civilization is to endure, Christianity is to make good its aim, certain changes must come in oral ideas, ideals and practices. here must be an elevation of moral deals and moral standards, and here must be a higher conception nd a keener sense of moral values. hen will follow a better understandg of moral relations and obligaons, and of moral turpitude and oral responsibility; and finally there must be generated moral courage for these requirements. These ends can only be obtained by the influence of the Gospel, for it includes and involves them all; and in this work of inestimable importance we are called to labor with God.

QUALIFICATIONS

In any and every work certain qualifications are requisite, and the progress and ultimate success of the work will ever depend on the ratio of qualification for the task assigned or the duties assumed. Without these qualifications larger success is impossible. This is most emphatically true of the work which we are to do in association with God and in the interest of mankind. These qualifications are necessary whether we be laboring as ministers of the Gospel, teachers in Sunday school, leaders of young people's organizations, singers of the Gospel or just humble lay workers in the Master's field. So, my young friends, I urge you to give special attention to this matter of qualifications, for, lacking these, many have become discouraged and failed.

1. *Unabating Love for Humanity* Dealing with social and religious problems, working for the uplift of all classes, meeting the exigencies of the work of social betterment, striving for the betterment of human conditions; we meet difficulties which tower like mountains; we meet most stubborn resistance. We come face to face with the grossest ingratitude on the part of those whom we would serve and save. The attitude of those for whom we labor will, at times, make our very hearts sick. And there will come periods of depression when we will be inclined to give up the struggle and withdraw from the field. At such times and under such conditions only deep, earnest, consuming love for men and interest in their betterment will prove sufficient stimulus for what we must suffer and endure.

Only such love will drive us on in spite of the conditions and circumstances. Only such love can spur our lagging spirits and prevent utter discouragement. Therefore, to succeed, there must be genuine love for fellow souls who are in need of our help, even though they do not realize this need and do not appreciate our sacrifices. Moreover, the manifestation of such love will do more to beget faith and inspire responsiveness than will anything else; for it is difficult for even the most degraded creatures to withstand the influence and the pleadings of love, genuine love.

2. *Unfaltering Faith.* In His great plan for the salvation of men God cannot use us effectively unless we possess faith. The great victories of the world have been victories of faith; and all future victories will be the same. Faith is the key that unlocks the door of success in this all-important work.

(a) Man must have faith in God. The Christian worker must have faith in God, in His righteousness, His justice, the equity of His requirement, His faithfulness to those who support His cause, and His ability to lead on "to a certain victory." In order to stimulate his faith it would be well for the Christian worker to repeat often: "This is the victory that overcometh the world, even our faith," and this:

"The Lord is leading on to certain victory,
The bow of promise spans the Eastern sky;
His glorious name in ev'ry land shall honored be;
The morn will break; the dawn of peace is nigh."

(b) Man must have faith in himself. The "fearful and unbelieving soul" will certainly fail. The worker with no faith in himself, in his own powers, in his own ability to do the work which he undertakes is defeated before he begins. He is defeated in his own mind, his own heart. And, thus defeated, he can never accomplish anything worth while. To succeed in his work one must believe, like Paul, the apostle, "I can do all things through Christ which strengtheneth." So, not only must one have faith in God, the chief worker with whom he is associated, but he must have faith in himself; he must believe that he can do that which he is called to do, what he undertakes to do, what is required of him to do; and to believe less than this means to doom his efforts to defeat.

(c) Man must have faith in the effectiveness of his work. By this is meant the responsiveness of the people. No worker can succeed if he has lost faith in the people among whom he is working, and if he is just keeping up a form and fashion, expecting no real results from his efforts. Some few years ago an evangelist had delivered an address before the members of the Negro Ministerial Alliance in Boston. He had urged intensive evangelism and emphasized the responsibility of the ministers. Responding to his address, a well dressed and well educated young minister asserted: "We the Negro ministers of Boston, have decided that the Negroes in Boston are past saving." The evangelist was bold enough to say, "If that is true, if the Negro ministers have lost faith in God, faith in themselves and the possibility of reaching and saving the people, then every Negro minister in Boston ought to resign and let God send in some who have faith in the possibility of helping the people." And this applies to all workers.

The Divine Presence

Sending Moses to lead the children of Israel, Jehovah promised "My presence shall go with thee." In commissioning and sending out his own apostles, Jesus declared emphatically, "And, lo, I am with you

way, even unto the end of the orld." So in all our work we must ve the divine presence.

Our Responsibility

Throughout God's great moral heme will be found provisions for th the Divine and the human ele- ents and activities. The command- ents written on smoking Sinai ere committed to man. In the full- ss of time, when God would re- em the world, He sent His Son to the world in human form. Since e beginning of the Christian era od has sent His messages to men the instrumentality of men. There a story of a zealous missionary ho found in the slums of New ork a destitute family. The house as cold. The father lay in a corner, unk, the mother was sick, lying on bed of rags; and the children were ying for bread. The missionary nelt and prayed, "Lord, send an ngel to relieve these people." Then looked up, expecting the angel to ppear. Again he prayed, "Lord, nd an angel, and send him now." hen the angel was still absent the issionary prayed, "Lord send an ngel now, or my faith will fail." hen he heard, or seemed to hear "a ill small voice" saying, "You are e angel; I have sent you; rise up d do what I have sent you to do." eceiving this rebuke, the missionary t up, secured a doctor for the sick ife and relief for the needs of the stitute family. So often people pect God to send an angel when ey themselves are God's angels or essengers.

The Promised Reward

No one thing is more clearly ught in the Scriptures than that r labors are to be rewarded. Paul sures us, "God will not forget your bor of love." In the parable Jesus ade the Master say, "Go, work to- y in my vineyard, and I will pay ee." On the island of Patmos, hn heard the Master say, "Be- hold, I come quickly, and my reward is with me, to give unto every man according to his work."

1. *The joy of service.* Perhaps the superlative in joy is the joy of service. Paul gives this as the secret of the devotion of Christ to the work of human redemption when he says in Hebrews 12:2, "Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." So there shall come to all who labor with God this incomparable joy of service, the consciousness of having helped some fellow human being.

2. *The Master's well-done.* In His most comprehensive picture of the final judgment, Jesus brings the workers before His throne. They stand there to receive their reward. To their supreme delight they hear His voice saying to them, "Well done, good and faithful servant"; and this fills to overflowing their cup of ecstatic joy. Burdens have been heavy, trails have been great, afflictions have been bitter, persecutions have been severe, feet have been sore and weary, hearts have been sick and faint, suffeings have been intense; but looking into the smiling face of the Master and hearing Him say, "Well done," all of these things will be forgotten and our joy will be without measure.

Then, fellow-workers, let us not be derelict in the discharge of our duties. Let us be zealous and persevering. In times of stress and strain let our sentiment be "faint and yet pursuing." Let us labor with God in the great work of human regeneration. Then, through all eternity we shall share in the glory of the Divine conquest, in the incomparable victory, in the immeasurable achievements by which humanity shall be saved from the effect of man's first transgression and his disastrous fall.

"My Lord He Calls Me"

"My Lord He Calls Me. He calls me by the thunder. The trumpet sounds within my soul, I ain't got long to stay here."

By Mrs. B. T. Ridgeway

TO be a true Evangelist, we must answer this great call. A call to rescue the youth of our land who ae straying away fom the Christian path that leads to "peace." Will we sit quietly and let this great harvest pass? May we all pray that the thunder will roll and shake us; and the trumpet will sound loud within our souls, enough to awaken us to our great responsibility, realizing that we must work while we have the "day", for "night" cometh when no man can work."

In the south-land where our Negro missions are planted, there are teaming millions of boys and girls that are "Committed Unto Us," to save. Preachers awake! Leaders awake! Missionary teachers awake! Parents awake!. These youth are following you. Help guide them by the light from your life. Show greater interest in their many problems. Have them to know you are always standing, waiting, and anxious to lead them into the right channels. Maybe it means little sacrifice for you, but remembe just how much Christ suffered f you.

We must make our Church ser ices, our missionary societies, ou Sabbath schools, our Y.P.C. Union so interesting that they will simpl draw the youth within. Christ sai "And I, if I be lifted up from t earth, will draw all men unto Me. Lift the Saviour up for them to se Pray more, for prayer is the ke

The youth are depending on yo and me. Will we fail them? Th answer is "No".

"Whoso bears his brother's burde
Whoso shares another's woe
Brings his frankincense to Jes
With the men of long ago.

"When we soothe earth's wear
children,
Tending best the least of these,
'Tis the Lord Himself we worsh
Bringing gold to Bethlehem."

James Blaisdell

Great American Negroes . . . SEE PAGES 96 AND 97

From left to right:
Booker T. Washington 1859—1915
Paul Lawrence Dunbar 1872—1906
James Weldon Johnson 1871—1938
Walter White 1893—
Harriet Tubman 1920—1913
George Washington Carver
Paul Robeson 1898—
Marian Anderson 1908—
Frederick Douglass 1817—1895
Harry T. Burleigh 1866—
W. E. Dubois 1868—

ON TOP MARGIN: Lester B. Granger, Harry O. Tanner, J. Rosamond Johnson, Roland Hayes, Wm. Grant Still, Richard Allen, Alexander Crummell, Arthur Schomburg, A. Philip Randolph, William Still, Sterling Brown, Jas. Reese, A. H. Grimke, Carter G. Woodson.

LOWER MARGIN: Chas. G. Johnson, Countee Cullen, Arna Bontemps, Bert Williams, Thurgood Marshall, Alaine Locke, Nat Turner, Louis G. Wright, Aaron Douglass, Jesse Owens, Ida B. Wells, Richard Wright, Duke Ellington, Henry Hunt, Kelly Miller, Richard Barthe, Langston Hughes.

LEFT MARGIN: Nathanel Dett, Benjamin O. Davis, Ernest Just, Charlotte H. B. Wright, Elmer E. Carter, Wm. Stanley Brown, Lucy Laney, Walter White, Richard Braithwaite, E. Franklin Frazier, Benjamin Brawley.

RIGHT MARGIN: Robert R. Moton, James Bland, Dorothy Maynor, Channing Tobias, Sojourner Truth, Will Marion Cook, Howard Thurman, George Haynes, John Hope, Denmark Vessey, E. K. Jones.

An Epic of the Hills

By Miss Ruth Courter, Frenchburg, Kentucky

Greetings from Grandmother of e hills—one who has seen many anges.

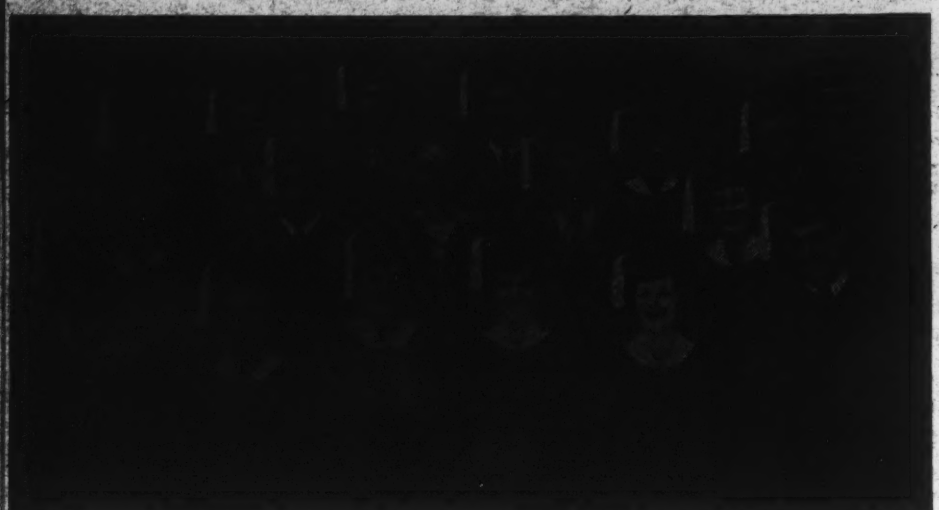
MY county is one of the poorest in the state of Kentucky. In 1869 Menifee County was made from sections of three surrounding ounties (Montgomery-Morgan-ath). A county seat was mapped t and given the name of French-rg. The only house which was en in Frenchburg still stands. It as built in 1841 so it is over 100 ars old. The first court house was frame structure of one and one-lf stories. Here court convened d religious gatherings were held. r. Charles Clarke, still a resident the county and an elder in the nited Presbyterian Church recalls s first attendance at one of these therings. He was five years old. is father had gone to the meeting he slipped off from his mother and ined the crowd. When the people gan singing the closing song one the Methodist sisters clapped her nds and shouted. The little boy as frightened, thinking the end of me had come. He forgot his father, mped out the side door, and liter-ly flew to his mother.

In 1844 Dr. Guerrant, a Presbyte-an from Winchester Kentucky, me to Frenchburg to hold two eeks of meetings in the court ouse. He had great success in win-ng souls for Christ and a church as organized—the first Presbyte-an Church in Frenchburg. Mr. reer gave the lot and a frame struc-re 24x36 was built. A bell was put the belfry and this was the first ll many of the community had heard. It now is on the present school building and calls the boys and girls to do their sums and reading lessons.

In 1909, one of our leading citizens, Mr. J. H. Williams, who was a lawyer, wrote to the Women's Board of the United Presbyterian Church, telling of our great need for a church. Miss Bertha Houston opened the first school in the church which was erected under the supervision of Dr. Guerrant, the building having been given to the Women's Board by the Southern Presbyterian Church. In 1910 the present school building of red brick was dedicated. It is a two-story structure and the first floor was for school and superintendent's home and office. The second floor was used for class rooms and teachers' rooms. There were some extra rooms in the attic. I can faintly remember the days when first floor school rooms must be changed

Miss Ruth Courter, Principal of Frenchburg School

*This is written by one who has been here six-n years and has children of her former students school at present time. Hence she feels like a andmother.



Graduating Class, Frenchburg, Kentucky

Every year Frenchburg and ezel each sends out a fine group of young people such as these to have a part in the world's work, as teachers, ministers, business men, farmers, home makers and Christian citizens.

Graduating Class, 1947 — Frenchburg

to dining room and "tother" way round.

A young man by name of W. Brainard Jamison was sent to head the school. He stayed with us just one year. Then Mr. A. W. Weidler came, staying in our midst seven years, when Mr. Weidler met us in the school rooms he realized that many of us had bad eyes. Many of the afflicted ones were taken to Lexington and treated by Dr. Stuckey who later spent much time in our country. Mr. Weidler went to Springfield, Ohio to a "meetin' of wimen" and told the people of our need. Dr. Hogue, an elder in the church, offered to come to us twice a year for clinic. The Women's Board sent Dr. Esther Mitchell to us and we loved her dearly. At our Thanksgiving service in 1915 the people of the county pledged money, work, and material for a hospital. The people from the Springfield Church sent operating tools. The hospital grew and Dr. Mitchell wore herself out trying to care for the sick who came to see her and my heart thrilled more than once when I saw her start out on "Old Fred" for a trip up some branch to care for the mothers and babes.

Things changed rapidly in a few years. It soon became necessary to erect a home for our boys and girls who wanted an education. It was too far for them to walk or ride mule back every day. More brick was brought in and the Elizabeth Brown Dormitory was completed in 1917. There were three floors and a basement. If the walls of that building could talk they would tell of the good times that the boys had on third floor and the girls on second. Three times a day, at eating time, they met in a large dining room where the good food had been prepared by some of the girls. Yes, "courtin" was done. When there are boys and girls one is bound to see "lovy-dovy" looks.

When Mr. Weidler left us in 1918 Mr. W. J. Giffen came. My children, who were now in school, came home telling of how there were so many in the building that the need for new class rooms was so great that the partitions in the part of school used for faculty rooms were torn out—leaving more space which could be used. To care for the teachers a two-story brick building was constructed and it was large enough to house two families on the first floor. On the second floor were rooms for the "unclaimed blessings" of the faculty. This building was completed in 1921.

In 1923 our fourth school leader, Mr. H. Ray Shear, came to us. He, too, was a busy and hustling man. He bought a school farm and a man by the name of Mr. M. H. McDowell came to direct the work. It was new

to see so many good horses and milch cows in our county. His old hens laid so many eggs that it was surprising to hear of the many eaten by the children living in the dormitory. Boys who worked with Mr. McDowell in raising corn and oats, feeding and milking the cows, and caring for the chickens became interested in having better cows and chickens on their farms. The boys needed to be closer to their work so Mr. Shear bought a residence near the farm and fixed it up for them. Back on the campus a building which could be used for a shop was erected and a new part was added to the hospital. This was of brick. Mr. Shear also saw the need for a larger church and asked the session to start a building fund. Again the Women's Board helped us and in 1927 a beautiful brick church was dedicated to the Lord's work. This church will seat about 250 in the main auditorium and a balcony across the back will accomodate about 150. The sunlight coming through stained glass windows of the auditorium add to the beauty of the service. When one of the recent teachers took her boys and girls (first and second grades) to church to rehearse for Bible program one little boy looked up at her and asked "How do you turn those "winders" on?" The old church house was changed into a dwelling house and Mr. Clarke has lived in it since the fall of 1927. Mr. Clarke has been a very fine worker in the church, being an elder. He is the caretaker and it is he who rings the bells calling us to worship.

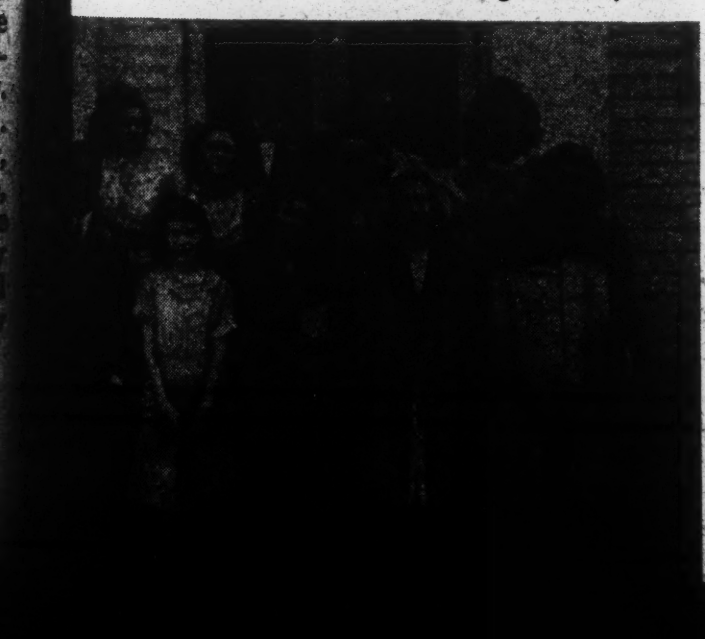
Frenchburg May King and Queen and attendants now two happily married couples

Mr. Shear felt the need for the game of basketball for the students so led in the erection of the Shear Gymnasium which was completed in 1928.

Mr. Albert S. Work became the fifth leader in 1929. He was often called the "Working man" for he would don his old clothes and help at farm or lead the boys in mowing the campus. It was he who took the electric lines over the hills to the farm and laid plans for light poles on the campus.

In 1932 a Mr. H. Glenn Stephens came and as the sixth leader or superintendent he, too, spent much time helping at farm and beautifying the campus. During this time the number of boys staying at the dormitory dwindled until there were too few to carry on as they had done at the farm so it was sold. This was due to the common use of cars. Many of the boys stayed at home so they could help their parents in the mornings and evenings. One early night in February 1940 we were stunned to watch our little hospital go up in

Contestants — Bible Reading Contest, Exel



flames. The Women's Board and Mr. Stephens began making plans for the Jane Cook Memorial Hospital which was dedicated in May 1942.

But I must hurry on to tell you what my grandchildren are enjoying. When I go to the campus as I frequently do, to visit the clothes sale room I see them out on the campus in swings, on seesaws, or hanging from bars like monkeys. They seem to like to have their teachers out playing with them. Some are playing ball—others are jumping ropes. Little and medium sized boys are on their knees shooting marbles. Very frequently I see a group of younger children jumping and "hollering." They have a leader and it seems they have watched the older boys and girls yelling at the basket ball games and they are training themselves to be future yell leaders of the school. I went over to the campus the first school morning of September 1945 and when I saw those four great big busses pull up and the children pile out—I tell you — my eyes nearly popped out. I just stood and watched. Mr. Harry Cowden, who was superintendent, and his force of thirteen teachers soon had these 270 children stowed away in that school house. And my grandchildren were among them.

Now we will travel in one of those great big greyhounds to visit our sister school at Ezel. I used to travel the creek bed in a wagon to get to these two schools but now they have a good road leading from Lexington to Paintsville and my head really swims when I make those eighty-five curves in the seventeen miles between Ezel and Frenchbug.

This hustling School at Ezel is built on a hill top in a beautiful country. Mrs. J. C. Alter began the work in 1924. In 1925 Mr. Howard Brittain took over the superintendency of the school work and served until 1930, at which time Mr. H. Ray Davis became the leader. These two men saw the erection of school building, teachers' home, church, and manse. These white frame buildings proved inadequate to a growing school. Mr. William Heagen, who has been superintendent since 1938, supervised the erection of Woods Memorial Auditroium, part of which is used for classrooms. He also built a two-room school house with a basement in which is housed the salesroom for used clothing.

Both of these schools (Ezel and Frenchburg) have "A" ratings and rank with the better schools in the state. The daily Bible lessons in the elementary schools and the two Bible lessons per week in the high school classes help to prepare the students for the better things of life. In the daily chapel services the evangelistic appeal is emphasized.

Pray that Mr. William Heagen, with his staff of teachers at Ezel and Mr. Roy Anderson (our new superintendent at Frenchburg) with his staff, as they meet the boys and girls in the class rooms or have conferences with them, may help them find the Leader, Who will daily guide them as they go about their tasks of the today and of the future.

God's Watchful Care

Unto hills around do I lift up my longing eyes;
O whence for me shall my salvation come,
From whence arise?
Above thee watching, He whom we adore
Shall keep thee henceforth, yea, forevermore.

From Psalm 121

"Go Tell It On the Mountain"

Miss Sara Conrad, Ezel, Kentucky

Miss Sara Conrad, Principal, Ezel School

"Go tell it on the mountain
Over the hills and everywhere
Go tell it on the mountains
That Jesus Christ is born."

ONE of the outstanding and perhaps the most interesting and far-reaching phases of the Mission work in the Mountains is the out-post Sabbath School conducted on Sabbath afternoon by the workers from the schools.

Ezel has, through the years, operated five such schools all of which had small beginnings and oftentimes were very discouraging, but patience and faith on the part of the workers has been rewarded by a slow and steady growth of interest on the part of the people. We have seen two of these Sabbath Schools taken over by the people themselves and operated without the help of any of the Mission staff. Dan Sabbath School conducted for many years by Mr. Heagen and some member of the staff now has its own school and regular church services.

When the war came and gas was rationed we discontinued the afternoon Sabbath School at Bach. Then when the boys returned from service, one of them who had been trained in that Sabbath School and had served his country for two and one-half years, reopened the Sabbath School and is carrying on splendidly.

In one of our Sabbath schools a little girl learns the Bible story and on Monday gathers the children about her at school and teaches them what she has learned on Sabbath. Through this child many children have been brought into the Sabbath School.

In most of these out-posts it is the only touch the people have with public worship, and it is a real opportunity for Bible study. Through these afternoon meetings parents have been reached and persuaded to

Part of the Crowd at the Clothes Sale, Ezel, Kentucky

Mize S. S., Near Ezel, Ky.

give children an opportunity for Christian education. Children have been encouraged to go forward and secure an education that has proven valuable to them. A young man now in Bob Jones College preparing for full time Christian service is a product of one of these Sabbath Schools.

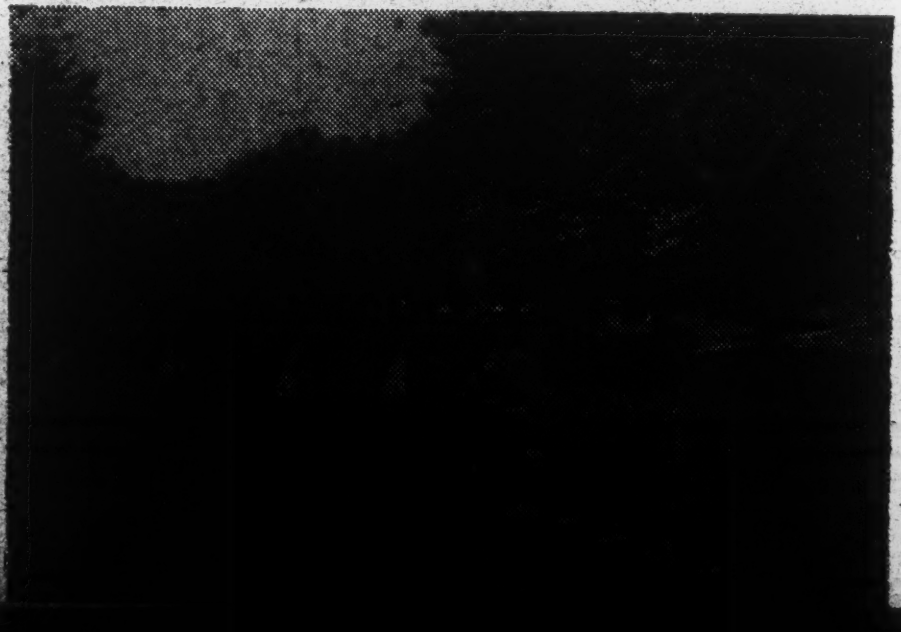
A number of Young People as well as their parents have confessed Christ as their Saviour through the influence of this work.

Not only are these schools an opportunity for prayer, praise and the study of the Sabbath School Lesson but old and young alike have learned the scriptures.

We as workers feel that we have gotten real blessing from the fine fellowship and gratitude of the people with whom we work.

A mother writes "The Dan Sabbath School has meant so much to our Community through the years, fitting parents and children to take a better place in the community. A wonderful seed has been planted that doubtless will reap a great harvest."

Another mother who walks a couple of miles to attend the service sent her testimony: "I am so grateful for the afternoon Sabbath Schools where I can go to study God's word and get the training for my children. When I take my children to Sabbath School I know where they are and what they are doing. I am glad that I not only can take my own children but also my neighbors' children."



A Campus Scene

The Church in the Mountains

By Mrs. Ralph E. Ayers, Ezel, Kentucky

THE United Presbyterian Church serves two communities in the mountains of Eastern Kentucky, Frenchburg, the county seat of Menifee County, with about three hundred inhabitants, and Ezel in Morgan County with less than two hundred people. The two towns are fifteen miles apart. When the institutions were started, the superintendent of the school was also pastor of the church. But as the work grew, the schools were put in charge of educational men and, in recent years, one pastor has cared for both congregations. This means a service in Ezel at 9:45 a.m. and another at Frenchburg at 11:15, following a half hour for the fifteen miles between the churches. An evening service is held alternately in the two churches. It is a beautiful drive in summer along a black-top road winding around wooded hills. Some one has counted eighty-five curves on the way, some of them sharp horseshoe bends. One of them is called, "Dead Man's Curve". In many places there are deep gorges beside the road. In winter there are more thrills to the ride when the road is snowy and icy.

The parsonage is located in Ezel on a knoll beside the church. The whole town can be seen from this vantage point with the evergreen trees of the cemetery, fields and hills in a wide circumference.

The church building stands as a beacon to the community exemplifying the name given to the town by its founders, the Pieratts and Nickells, *Ezel*, a "stone of Pointing," 1 Sam. 20:19. These first settlers were of French Huguenot origin whose ancestors came to this country with General Lafayette in 1776. They had a church organization of the "Church

United Presbyterian Church, Frenchburg, Kentucky

Joy Ruth (Junior Life Member) Lucille Ruth, First a Junior, then a Y. W. member. Now W. M. S. member.

Mrs. K. Caudel, Joy's grandmother. One of the first students of Frenchburg School. Now a member of the Women's Missionary, Frenchburg church.

of Christ" and a large church building, but on account of some disturbing element, services had been discontinued. When our Women's Board sent representatives to investigate the advisability of starting religious and educational work in the community in 1923, they found people eager to welcome them. A new church was built on the foundation of the old, both literally and spiritually. The charter members of the new congregation had been members of the Church of Christ.

The new building, dedicated to the glory of God October 10, 1924, is a large white, frame structure of colonial design with tall, round pillars and a belfry which can be seen on approaching the town from any direction. The bell peals out its summons for all the church meetings, making one rejoice with the Psalmist, "I was glad when they said unto me, Let us go unto the House of the Lord." The interior of the church consists of auditorium and gallery besides ample class rooms. The walls have been finished with ceiling boards, but during the past summer a covering of Cellotex tiles has been added and a new archway over the pulpit and Choir loft, greatly beautifying the sanctuary.

The congregation consists of one hundred, tweny-seven members. Three of the four original four elders are still serving, and three others have been added. The superintendent of the Bible School, Mr. Ellis Ward, has served since the organization was formed. The young people are organized with two teachers as sponsors. The Junior Missionary Society is held in connection with the school, the elementary teachers being in charge so that all the children are given this valuable training. The "King's Daughters" is the teen-age missionary society group under the sponsorship of two teachers. The Women's Missionary Society, named for its beloved founder, Jeanette C. Alter, is an active group of almost fifty women of the community. They use the denominational program, contribute to the Seven Departments, take pride in giving a big Thank Offering and make two life members each year from their earnings. They serve a supper once a month for the Brotherhood and make beautiful quilts on order.

The origin of the Frenchburg church dates from 1909 when the West Lexington Presbytery of the Presbyterian Church, U. S. (South) deeded to the Women's Board a small, frame "church house" which had been abandoned several years

previously. In this little building the congregation worshipped for sixteen years, the organization having been effected in 1910. The Women's Board in 1926 decided to devote the accumulated Life Directorships of the Thank Offering to the erection of a new house of worship. This beautiful brick structure of modified Gothic architecture is located across the creek from the campus on the main street of the town opposite the present post office. It is commodious and adequate for all the activities of the church. The auditorium gives a worshipful atmosphere with its stained glass memorial windows. The membership is ninety-five. There is a live Bible School and the young people have been active in Presbyterial youth activities. The Junior Missionary Society is often on the Presbyterial Thank Offering honor roll. The teen-age and Women's Missionary Society programs are interesting and helpful.

An account of the work of the church in the mountains is not complete without mentioning the helpful cooperation of the superintendents and teachers of both schools. They give loyal assistance with music, teaching and leadership.

Each year special evangelistic meetings are held in connection with the churches, but they reach into the schools, and many life decisions have been made during chapel talks and personal interviews. A few of the students who live within the bounds of the church communities unite with our churches. But those who attend school by bus prefer to make connections with their local churches. There are churches of various denominations scattered through the hills, Christian, Methodist, Baptist and Church of God. Where there is no church building, the county school-houses are open to the services of any preacher. Many of these are itinerant lay preachers who do not keep church rolls but hold services once or twice a month in each worshipping place of the circuit. Summer is the time for revival services in the country followed by a baptizing in the creek. In Frenchburg there is a Church of God and a Methodist Church and at Ezel a Holiness Church which also minister to the spiritual needs of the communities.

The United Presbyterian ministry is richer on account of our mountain churches. Rev. Herbert Armitage of Portland, Oregon, was reared in Frenchburg, and Rev. Orus Rupe of Rushville, Indiana, united with our Ezel church while he was a student here. Rev. Armitage preached in both of our churches one Sabbath last June. Rev. Rupe held a week of meetings in the autumn of 1944 in the Ezel church and school with very marked success.

The services of the pastor include a talk in chapel at each school and leadership of prayer meeting each week, visiting the patients in the Jane Cook hospital on Sabbath and Thursday and visiting in the homes of the citizens any place in two counties. To work with these fine, friendly, hospitable people is a great joy, but the burden on our hearts is that all may be saved and come to the knowledge of the truth.

LORD THOU HAST BEEN our dwelling place in all generations. Before the mountains were brought forth, even from everlasting to everlasting thou art God.

And let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us; yea the work of our hands establish thou tt.

Psalm 90:1, 2, 17.

"How Beautiful Upon the Mountains"

ITHIN the pages of the four Gospel stories we may trace two conflicting ideas concerning Christ. On the one hand we find an increase in the hatred felt toward Him, and on the other hand we find an increase in devotion to Him.

As each chapter of the Gospel story unfolds we find traces of this hate. The Pharisees, condemned for their ridiculous strict laws, had nothing but scorn for the Master. The Sadducees crossed Jesus in His outspoken belief in a life after death. The Roman Government found in Him some one to fear, for misunderstanding breeds fear. Jealous Jewish leaders hated Him with increasing bitterness that finally led to His crucifixion.

Our verse calls to our mind, not this view of hate, but a contrasting view of beauty. Shepherds and wise men knelt at His feet to offer Him their gifts. Doctors marveled at the knowledge of a boy whose feet stood in the Jerusalem temple. A crowd of people followed Jesus into a house —a crowd so great that four friends had to make a hole in the roof to place their palsied friend at Jesus' feet. The woman with the issue of blood followed His feet till she could feel healing from the touch of His garment. Little children crowded around. His feet to be richly blessed of Him. Even the thief on the cross recognized the Christ in His pierced feet.

Why is it that all these, and a host of others, found beauty in His blessed feet? It was not merely the physical healing they sought, for more than the sick followed Him. No, it was spiritual healing. Jesus recognized two ills in sick humanity. He healed the body, but He also brought salvation to the soul. All could see that the palsied man needed physical healing, but Christ met his greatest need first and said: "Thy sins be forgiven thee." We behold the beauty of Jesus Christ only when we find Him in salvation. Modern thought often seeks to rob Him of His deity and lower Him to a mere man. Never can we rob Him of His matchless beauty as Saviour of our souls.

The words of our Saviour are "Greater works than this shall ye do." Have we? Our hospitals minister to far more numerically than He ever did while here on earth. Wonderful are the cures of modern medicine. Our schools enroll a number that far exceeds His small number of students. Our churches have the golden opportunity of preaching to a number that makes His following look pitifully small. All these are not accomplished in a small area of a country of Palestine, but are stretched all over the world. Yes, greater work than His have we done through His Holy Spirit.

However, let us never forget that the beauty has left our ministry unless we have His reason—to publish salvation. When our hospitals only heal the body, when our schools only teach the mind, when our work fails to touch the soul, then is our work in vain; it can not even be thought that it was done in His name. Every phase of our mission work must be beautiful because we are publishing salvation.

Nor can we leave this publication of salvation to those on the mission field who are dignified with the title "missionaries." The great commission was not given to those choice few alone. Christ says to every lost sinner, "Come and see"; and to every saved soul, 'Go and tell."

Am I? Are you? Are we giving forth His beauty by publishing salvation in our home, among our friends, in our church, yea everywhere? God help us so to do!

Helen Andrews

"All My Life I've Been Seeking"

By the Reverend E. W. Machamer, Warm Springs, Oregon

THE American Indian has always been a seeker—he has been a maker of new trails as well as a follower of old trails. Over hill, down dale, through swamp and forest, across plain and desert, he has sought and made his way. When the old trails did not satisfy he made new ones. He had to seek out water holes and winter and summer camp-sites, berry patches, good hunting spots, fishing grounds and planting land. He ever sought for that which would better supply his needs.

While the Indian was a being concerned with his material welfare, he was also a religious being. The very dangers of the chase and warpath created in him a longing for some relationship with the unseen world of mystery around about him. He sought to establish such relationships as he could through fastings, feasts, visions, sacrifices, and immolations. He was a follower of the "medicine road", which was not only a healing system but a religious order. Every phase of his daily life entered into his religion, his planting, hunting, fishing and warfare. He ever sought to please the spirits and have their blessing on his work.

In many respects the Indian of today is still a follower of the old trails as well as a follower of many of the new. With the coming of the white man and Government Indian Reservations his wanderings were somewhat curbed. The supplying of his needs became even a greater problem. He resented the restriction placed on his mobility and supplies of material needs. He resented the mistreatment and broken treaties to which he was subjected. His resentment was such that in a sense he withdrew from his making of new

Rev. E. W. Machamer, Mrs. Machamer and Children

trails and became simply a follower of the Old: His way—the Indian way—was good enough for him. Yet in spite of it all he was still a wanderer—a seeker.

Today he seeks the white man's firewater, movies, dances, autos, money—all the pleasures of life he can find, he goes after, but the good we have to offer he seems to shun. Religiously, many Indians of today are as dead as their heathen ancestors. They make fun of their medicine-men, and their feasts are simply good times rather than truly religious feasts. He seeks his gods only when sick or in trouble, rather than in all phases of his life. Thus, he is just

(*Continued on Page* 113)

*The death song of a Yokut Indian.

Appeal to the Great Spirit

A Call for Indian Poets

No Indian yet has raised his voice,
No praise has lingered on his tongue;
All deeds of valor and of race
The Indian poet has left unsung.

All other races praise their own
And write on fame's immortal scroll;
The Indian is the one alone
To hide his deeds and noble soul.

The Indian warrior could proclaim
As great a history as the Greek;
In battles and in sacrifice,
If he could be impelled to speak.

But no, he goes with stately tread
Forgotten on Time's dusty shelf,
Of all the races he alone
Forgets to sing of race or self.

That he has poetry in his soul,
His legends and his deeds assure
But on his tongue no record shows
Of sentiments and motives pure.

O wake "Great Spirit" and inspire
This ancient race to a re-birth;
Raise up a poet with pen of fire
To wake the world to Indian worth.

Vincent Red Fox James, Jr.

Worship Service

For Program Study: Evangelism

Worship Theme for the Year: "Ye shall receive power. . . Ye shall be witness."

By MRS. THOMAS R. SARVER, Wheeling, West Virginia

REKINDLE OUR BROTHERLY LOVE
B.S.H. No. 20, all verses.

SCRIPTURE: Acts 10: 15; 30-35; 17: 24-28; Rev. 7:9, 10

Brotherly love is sorely needed today to sweep away suspicion, hatred, and misunderstanding from the hearts of men. The lack of such love results in racial prejudice, which is one of America's greatest curses. We who pride ourselves on our democracy based on the equality of man actually practice something quite different. Racial prejudice is not new; it is as old as man. We can scarcely believe that the author of the statement, "God . . . hath made of one blood all nations of the earth" can be Paul, the zealous Jew who breathed out threatenings and slaughter against the Christians, who had only contempt for the Gentiles. Nor is it easy to believe that the one who came to the realization "that God is no respecter of persons" can be Peter, the provincial fisherman. Prejudice had been built in these men by a lifetime of Jewish teaching but it was swept aside by a heavenly vision on the road to Damascus and on the housetop in Joppa. There is no basis for such prejudice to be found in the reports of modern science nor in the teachings of Jesus. Rather we find that Christ has taught that if our brother has aught against us, our offerings of time, talent and treasure are not acceptable. It is not too late to uproot the prejudices of our people for by prayer and study the attitudes of many can be changed through the power of the Holy Spirit. Our young people can be influenced to fill their hearts with love now before their prejudices become set. However, the young mothers have the greatest opportunity for they can help change the course of events by teaching their children true brotherly love. Children are born without prejudices; we foist ours upon them while they are still young. The only cure for racial prejudice is love; the keynote of love is understanding. We Christians must lead the way to the cure through faithful witnessing to our Lord Jesus Christ who alone is able to break down "the middle wall of partition." In Revelation we read that in heaven there will be countless multitudes of all nations, kindreds, peoples, and tongues. If we are to enjoy heaven together, it behooves us to get better acquainted here on earth since this life is preparing us for life beyond. Many of us need to travel the Damascus road and come face to face with Christ. All racial barriers will then be removed, for the heart that is filled with the love of Christ will overflow with brotherly love for all of God's children. May "the Lord make you to increase and abound in love toward all men."

Prayer: O Holy Spirit, cleanse us of all suspicion, hatred, misunderstanding, and prejudice so that the great love of Christ may flow through us to a needy world. Amen.
B.S.H. No. 146, both verses.

The Missionary Training of Our Daughters

By Mrs. Robert N. Montgomery, New Concord

EVER since I attended my first Women's General Missionary Society Convention several years ago, I have thought a great deal about how very much that great experience meant to me. It was indeed a mountain-top experience in a great many ways!

How interesting and helpful it was to become acqainted with so many women of our church, all working together in the great cause of missions. How spiritually unlifting it was to be led in the daily devotional periods and Quiet Hour by some of the splendid delegates and missionaries attending the convention.

What a real insight it gave into the "behind the scene" workings of our W.G.M.S. to hear the reports given by our consecrated and devoted members of the Women's Board and the staff of our Women's Missionary Magazine.

And again what a real missionary education it was to have the privilege of becoming personally acquainted with some of our own missionaries in this country and from other lands far away. It was indeed thrilling to hear them tell of their missionary experiences, of the wonderful witnessing for Christ in places that would not know Jesus were it not for those who have dedicated themselves to the Master's service, that His Word may be carried to the uttermost parts of the earth.

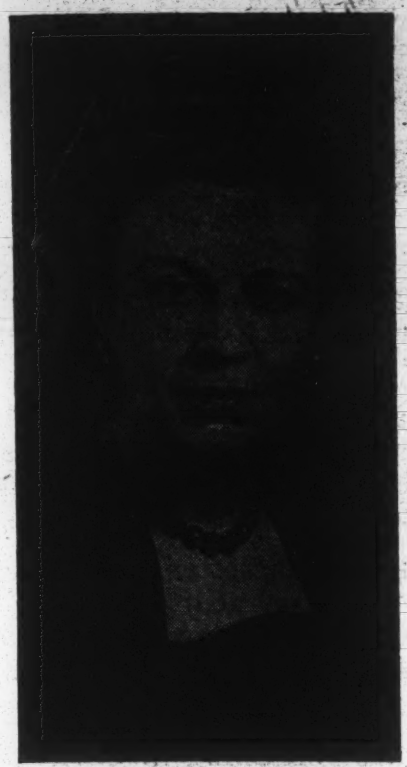
As I have said, the inspiration and help one receives from attending a W.G.M.S. Convention goes deep down inside to the very core of one's being. As I have many, many times reflected on all this, I have deeply regretted that I did not have this rich privilege earlier in my life. That was one of the disadvantages in not having been born a United Presbyterian! The missionary work of our church becomes so much more alive and vital in one's own individual life after attending a W.G.M.S. Convention.

Why are so few young girls sent as delegates to our annual convention? There are various reasons, no doubt, such as precedent, limited finances of both presbyterials and individuals, lack of visible interest among some of our younger women and girls, and lack of faith on the part of the older women as to the ability of the younger ones to bring back adequate reports, etc.

Personally, I think in large part this may be unintentional oversight and lack of thought on the subject by those of us who *should* be doing all in our power to enlist young recruits in our missionary societies and help them to become imbued with real zeal for the missionary work of our church at a very vital and vulnerable time in their lives.

I think sometimes that girls and young women are "afraid" of joining a missionary society. They don't quite know what is expected of them if they do "join" and there again we see our responsibility as mothers, or just interested missionary-minded workers in the church.

In a recent letter, Mrs. J. P. White states that out of the 202,000 membership in our United Presbyterian Church, more than half of whom are women and girls, we have only a little over 35,000 carrying on the great work of our missionary societies, "The Women's Missionary Society has not kept pace with the growth of church membership," Mrs. White says. This is another evidence that we who are missionary society workers are failing one phase of our job.



Mrs. Robert N. Montgomery
President of the 1946 W.G.M.S. Convention

Is there anything lovelier than a young girl who is not only beautiful in body and mind but radiantly endowed with the spirit of Jesus Christ?

Every church should have a teen-age missionary group. There are teen-age clubs of all kinds nowadays, so why not more teen-age missionary societies? The other women's societies should try very hard to recruit many more of our *young* women as active members. These teen-age girls—these younger women (some of them so *very* young!) can all receive much as well as give much of themselves in the work of the missionary societies.

I wonder how many of our young girls read or even have easy access to our Missionary Magazine. Wouldn't the Missionary Magazine be a splendid gift to give to some young girl who might not otherwise receive it? It seems to me that reading it regularly would certainly stimulate more interest among these young girls, particularly if the contents might be discussed and talked about with other's in the family circle. And are not these girls much more apt to read it if they receive their own individual copies of it each month? I do not believe that sharing a magazine with some one outside of one's own home is much more satisfactory than trying to share a textbook used in a class.

Then too, I am wondering how many of us make a real point of presenting the possibility of doing short-term missionary work to our young girls, and boys too, of course. By making that sort of opportunity seem very vital and very much a desirable possibility to them, it seems to me we cannot only help our young people to become more missionary-minded, but at the same time we are definitely helping the missionary work of our church in a very vital way.

Wouldn't it be a fine thing if every presbyterial would send at least one teen-age delegate to the W. G. M. S. Convention next year? These girls would surprise us all with their discernment and ability to bring back much that is inspirational and helpful from the convention. And what is even more important, they would have something truly fine to carry through life with them—something vital and wonderful to share with others both young and old. I keenly covet this great experience for as many of our girls as possible, so that this uplifting and soul-stirring experience may enrich not only their own lives while they are young and even after, but through all the years to come it may be an abiding blessing and inspiration to all those with whom they come in contact.

May we as women of the United Presbyterian Church rekindle the flame of missionary zeal in our own hearts that we may better seek to "Rekindle our Christian Youth" who are "Committed Unto Us."

Gratitude . . .

Olsztyn, ul Mazurska 15 m. 11
Polska, Poland.

Dear Sister in Christ:

A letter dated June 20, 1947, and two packages of clothing as a gift to my family I have received in perfect order, for which we are sending many thanks. God bless you.

We are thanking our God that he is able to make your heart tender toward giving help to the needy. Our prayer to Him that He will recompense you according to His riches and kindness, as it is written in Matthew 25: 34-40.

Please know that I am a worker for God as a preacher of the Word of God and that I am working especially for the children and orphans. (The translator said there are a million orphans in Poland.)

Part of those articles from you my wife gave to the poor children. Our daughter is eleven years old and the things are too small for her.

My family consists of three persons as follows: my wife Zenaida and myself and our daughter Halina. In this letter I enclose our pictures for remembrance.

Ending this letter, once more I thank you for your sympathy and for your knowledge of our needs. God bless you plentifully for everything you have done.

We are remaining in Christ's love

Rev. Boleskaw Winnick.

Weeks ago two boxes of clothing contributed by different women were sent to Rev. Boleskaw Winnick. Two other boxes were sent to another minister from which no word has yet come.

Orphanage — Poland

WHEN OUR SYMPATHY loses its pang we can no longer be the servants of passion. . . . Does the cry of the world's need pierce the heart, and ring through the fabric of our dreams? . . . I am amazed at how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgency, and the cries from far and near cannot reach my easeful soul. I wonder if one who is so unmoved can ever be a servant of the suffering Lord.

Dr. Jowett

Caravaning

By Margaret Vetter Hallman

ABOUT two years ago God called the United Presbyterian Church to a new undertaking, namely the Youth Caravan. At first the task loomed vague and intangible. Although certain other denominations were using the Caravan program, the word Caravan was new to United Presbyterians and its implications even more so. But God does not abandon His servants, and consequently at the end of a year definite recommendations were made to get up the Caravan. Even then to our Department of Youth Work the path was not plain; only the general direction was indicated.

After much prayer and earnest seeking of His will, the Caravan Planning Commission gradually

evolved a detailed plan: God was asked to supply twenty young people between the ages of 18 and 25 who would be willing to give five weeks of their time in full-time Christian service *without remuneration.* He sent twenty such young people—no more and no less. Then God was asked to supply enough churches in which the teams might work during the four weeks on the field, churches willing to house five young people for a week or two without charge. God sent exactly the required number of churches. Then God was asked to send a faculty for a Training Center —qualified teachers willing to give a week's time for a new venture. God sent the faculty. Last but not least, God was asked to raise $1800 to finance the Caravan for its initial year. God sent exactly $1800 by means of generous contributions from the W.G.M.S. and the other Boards of our Church. And finally God was requested to add His blessing to the Caravan so that these twenty young people might do a great and worthy task for His Church. We believe He has done that too as evidenced in the reports received.

THE START—After a week of intensive preparation at the Caravan Training Center, on Muskingum College Campus the four Caravan teams left for their respective assignments. Like Abraham they went out in faith knowing that God was with them.

Upon their arrival at the various churches the Caravaners discovered they were the object of much curiosity. A large attractive poster showing a camel had heralded the Caravaners' arrival in each church. Some folk confidently expected the camel and were disappointed to see the team scramble out of an automobile instead. Others looked for a team of adults much older than the gay youthful team which greeted them. Many people were pleasantly surprised to learn that young alert witnessing Christians can be normal attractive human beings.

VACATION BIBLE SCHOOLS — Once established at a church the Caravaners set to work. Six days to plan and carry through a program of Daily Vacation Bible School work, mission study, worship services, young people's work, and church fellowship! In some churches a specially appointed committee from the congregation was on hand to give suggestions for the week and to acquaint the team with the church facilities. In other places the pastor assumed this responsibility. As anticipated each team discovered different problems and needs in each congrega-

tion. Consequently each church was a unique experience.

Statistics for the four teams at the end of the four week period show that the total number of meetings held was 223 with a total number of personal contacts in excess of 14,000. But let's have the Caravaners speak for themselves.

"The minister was young and enthusiastic. His congregation said the team might try a Daily Vacation Bible School, but that probably only ten or twelve children would be interested. The minister was more optimistic; he anticipated twenty children. When the attendance was taken 68 children were participating! Naturally the church was enthusiastic, so much so that they offered the team the proceeds of a substantial offering at the closing session. The team was grateful but suggested the church keep the money to finance next year's Daily Vacation Bible School."

And then there was the rural church which was not particularly optimistic about a Daily Vacation Church School in their community. The team decided to try it anyway. A few children came but the response did not seem to justify the necessary preparation. Near the end of the week the team decided to discontinue the morning sessions and concentrate on other tasks in the church. Announcement was made accordingly and the next morning the girls stayed home and tackled a very necessary ironing. They hadn't been ironing very long when a knock was heard. Upon answering it the team was confronted by some of the church leaders asking if they wouldn't come over to the church and continue the Vacation Bible School. Two children had walked a mile that morning to attend. You may be sure that the team hurried back to the little church and continued teaching the Gospel Story.

Another team discovered that in the three churches it served two had never had a Daily Vacation Bible School until the Caravan's arrival; in the third church served such a school had not been held for many years.

And so we may credit our Cara-

THE CARAVANERS

Which Way Should Caravaners Travel?

vaners with worthwhile accomplishments in the field of vacation Bible schools, efforts well worth the cost of training them for this important phase of Christian education.

The Caravaners conducted many worship services, usually arriving on Saturday evening in time to prepare for part in the following morning's service. In connection with such a service one team decided to organize a choir. Having only arrived the night before they had to work fast. A ten minute rehearsal was all that time permitted. At eleven o'clock the choir filed in for the morning worship service. They sang. The Caravaners say the congregation was startled.

In the field of missions one team conducted a series of missionary meetings, endeavoring to present the missionary cause and to bring up to date on the mission study for the past year at their request.

It was necessary to do some home missionary work too. The teams discovered that some groups knew very little about the United Presbyterian Church, its history and principles. In at least two instances courses on the history of the United Presbyterian Church were given with gratifying results.

TIES THAT BIND—As the teams worked in a church with its leaders, its Sabbath School and youth groups they made many fine friends and came to feel at home in the church even though only there one or two weeks. The Caravaners made a special effort to meet all of the members if posible. Sometimes this was done by visitation, calling on the sick and shut-ins. But most effective perhaps were the Family Nights or Fellowship Dinners for the whole church. One church had not been together as a church family for several years and were delighted to discover that the members responded to such an invitation. Another church was quite surprised to learn that all ages could play games, sing, and fellowship as one big family. Numerous picnics, circus parties and similar events helped the Caravaners to become acquainted in short order and thus become more useful to the church.

Perhaps the fondest memories are those of the generous hosts and hostesses who took the Caravaners into their homes, providing them with a comfortable bed and many fine meals. In this way the Caravaners came to know a few individuals better than others and to appreciate even more the fine work being done in many of our churches.

A BIT OF SPICE—There were many amusing incidents which the Caravaners like to relate. Here is one which we especially enjoyed:

It seems that the team was housed in the parsonage while the minister was on vacation. A capable chaperon was provided, but it was agreed that the team would prepare their own breakfast. The responsibility was divided. After all, the team thought, five people are not necessary to prepare a breakfast. Too many cooks spoil the broth. It was decided that the three girls would work together one day and the two boys the next. When the boys' turn came they confidently set off for the kitchen. First they would make the coffee. Having figured out the proportion of coffee and water they put the coffee pot on the fire. Then they began on the more intricate details of breakfast preparation. It seems that making toast and other duties took a bit more time than the boys anticipated, for suddenly they smelled a peculiar odor. They dashed to the stove and pulled the coffee from the fire. But where was the coffee? In amazement the boys peered into the coffee pot. There was not a drop left. Somewhat chagrined the gentlemen went off in search of the ladies. What should they do? The girls quickly suggested they put water and a pinch of soda in the coffee pot and boil out the bad smell and corrosion. Triumphantly

the boys returned to the scene of battle, and followed their instructions. Now it seems that Niagara Falls' water is unique—even after it reaches the kitchen sink, but of this the team was wholly unaware. Imagine their surprise when a few minutes later they examined the coffee pot and discover—yes, you've guessed it. The coffee pot was dry again. But more than that! The bottom was riddled with holes. Aghast the team fled to the nearest store for a box of Nescafe. They had no further difficulties.

NEW RECRUITS FOR SERVICE — In evaluating the Caravan program we invaribly think first of our Caravaners themselves. We see in them twenty newly trained leaders who will go back into their communities as active Soldiers of the Cross. As one Caravaner stated: "Before I decided to be a Caravaner my Sabbath School Superintendent asked me to teach a class of beginners. I refused because I didn't know what I would do with them. Now I am anxious to go back and work with that group of beginners. I have lots of ideas now." Several Caravaners have indicated a desire to go into full-time Christian service.

But we know from the reports of churches where teams served that much good was accomplished by the Caravaners. Most significant seems to be the spiritual uplift which the churches felt in having the teams present. To know that five young people were willing to come and work day and night for four weeks without any remuneration impressed the church folk. One minister remarked especially upon the team's fine regard and observance of the Sabbath Day. Practical values have been felt and will continue to be felt in the Sabbath Schools and youth societies. Several churches have already requested a team for next year.

It is also significant that at the recent National Council and 50th Youth Convention at Lake Geneva, Wisconsin Caravaners were elected to the three most important offices. Bill McClelland was elected to a three year term on the National Committee of the Directors of Youth Work. Bill Fore was elected President of the Convention and Betty Rider Convention Secretary. Fourteen Caravaners got to the Convention in spite of the fact that it added another week to their absence from home. National Council itself was impressed with the Caravan Program and has made recommendations to enlarge the scope of the work. Week-end Caravans to work throughout the year are being contemplated in addition to the summer program. It is hoped that the teams will be able to travel more extensively and serve the more distant churches of our denomination. We know that with God all things are possible and that He will continue to provide whatever is needed so long as we have His Kingdom at heart. We know that as members of the W.G.M.S. you are proud to have had a part in this new effort in youth evangelism.

A VISION

I saw a human life
Ablaze with God—
I felt a power divine
As through an empty vessel
Of frail clay
I saw God's glory shine!

Then woke I from a dream
And cried aloud,
"My father give to me
The blessing of a life
Consumed for God
That I may live for Thee."

—A Missionary from India

News From Afar

India

Mrs. P. A. MILLER, Editor, Gujranwala, India

BEAUTY AND FAITH

By MISS LAURA MacLACLAN,
Badomali, India

The heavy filthy dust of nearly four months duration has recently been settled by the first refreshing winter rain. Consequently the air is clear and crispy cold. The frequent and extensive views of the vast Himalayas with fresh snow low down on their slopes remind us from where the cold breezes come. The morning after the rain I took a brisk walk for I was chilled to the bone. Before my walk was complete I was warmed both physically and spiritually from what God had helped me to see.

We are camped near a huge brick kiln and surrounding us are the vast pits from which the earth has been taken to make bricks. No doubt the war has encouraged the farmers to use every bit of tillable land for even these pits are verdant with new wheat. With the recent rain the tender shoots glisten like diamonds. Flax is just beginning to show a mauve tinge of color from the bursting blooms. Cotton plants still stand with stray bolls yet to be picked. Sugar cane fields are turning golden in their full maturity of about eighteen feet. Having cut the stalks the people suck out the sweet juice with noisy appreciation. The process is most beneficial for dental hygiene. Gardens are beautiful with abundant winter vegetables such as cauliflower, also citrous fruits. I noticed the common sight of three crops being planted in one field, i.e. wheat, turnips and mustard. Turnips and mustard mature first so they are carefully removed by hand for both human and animal consumption.

Being a daughter of vast western plains I am always impressed by the meticulous care with which each crop and little patch of soil is nourished in the far east. The impression goes beyond crops and soils. The people of the far east are deeply religious and as a result nourish their false religions with the same care as they do their fields. Truly for the most part they work at and try to create merits for themselves before idols and the leaders of these religions. With this background of their forefathers, the earnest Christians also cherish and nourish their precious faith on the Only Saviour of the world. Their churches are not places to be used weekly, but on the other hand daily, sometimes even twice daily. They do not wait for formal services but go alone to pray and worship.

I wish to testify that even though I have come to teach both by letter and example the tables have often been turned. I am convinced that if the people of the west worshiped the only living and true God, as the non-Christians worship their false gods, and the Christians worship their new found Saviour in this land there would never again be such world turmoil. Even though the Christians here are mostly illiterate I have learned many lessons from their simple faith. Indeed it is necessary to have the faith even of a child in order to appreciate God's gift to man.

INDIA

Lovely, lovely land of India!
Fair indeed to mortal eyes
Are your mountains-valleys-rivers
And your sunny sapphire skies;
Crystal kisses of your waters
Gently touch your "coral strand"—
Very stately are your palm trees
O, India—fair and lovely land!

Beautiful to outward seeing,
But behind it all there lies
Bondage-cruel, heartless, strong!
And the heart of India sighs
For deliverance, for salvation,
For the truth as yet unknown
Seeking truth she falls and worships
Gods of wood and clay and stone.

India's gods—work of men's fingers
Unto thee her people call:
"Ram! Ram! Hear us— Krishna!
Krishna! Save us.
Lo! before thy feet we fall.
See! We bring thee our devotion
All our hopes, desires and fears."
But India's gods unmoved, reply not
Deaf and blind to India's tears!

Printed by request of many Monmouth Convention Delegates.

Land of gods and land of temples,
Pilgrimages, fasts and feasts
Wayside shrines and devil worship
Creeds and castes and rites and
priests;
Holy, bathing vows and penance—
Will not these bring sin's release?
Sacrificing precious jewels
Will not these the gods appease?

Do we not hear the voice of Jesus
Sounding down the ages far?
"Truly plenteous is the harvest
But the laborers, few they are!"
Oh! may ours upon the mountain
Be the glad swift feet that run
With the truth that India seeks for
The great love of God's dear Son!

Lord, we pray Thee that Thy India
May know the truth that sets men
free;
May she taste Thy great salvation
The great love of Calvary!
Oh! may all her hundred millions
Own Thee Saviour, Master, King,
And with all Thy ransomed children
Her allegaince to Thee bring.

N. Addaline Brandon

POOR INDIA NEEDS OUR PRAYERS these days, as she is going through the birth pangs of a new nation—she is confused and bewildered, and her streets are running with innocent blood and her skies are lit up with the burning of countless villages. There is hatred and strife between the vaious communities—Hindus and Mohammedans hate each other and all are grasping for power. But, praise God, the Church of Christ is established in India, and her witness is sure and strong. Let us be much in prayer for India these days, that the Prince of Peace may truly rule in the hearts of men!

N. Addaline Brandon

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor

AN ETHIOPIAN "APPLIANCE"

By MRS. C. M. HASPELS
Gorei, Ethiopia

A new bride in America finds the first weeks of housekeeping very tedious and perplexing. In a matter of a few days, however, she has acquired wonderful skill with the can opener. After a few failures, the washing machine ceases to turn out the favorite red-checked table cloth faded and the lace-edged dresser scarf a healthy pink. Finally, the husband's white shirts are starched and ironed as beautifully as the Chinese laundryman could do them and peace reigns once more. The fine art of cooking on the electric range is mastered. Dishes are done in a hurry with pure hot water from a faucet and the whole evening can be spent reading or sewing with plenty of light at the turning of a switch.

The satisfaction of mastering the management of an American household is nothing compared to the satisfaction a missionary wife would have if she could get her one "convenience" under control. The one "appliance" she has to work with does much of the strenuous work for her—not with a push of a button but with plenty of pushing nevertheless. On wash day after a considerable length of time, and more patience, the clothes are rubbed thread-bare, but clean, the water twisted out, and draped to dry. After carefully unhooking every hook, unzipping every zipper, unbuttoning every button, "the appliance" thoroughly irons each piece with fifty strokes per square inch, often spending as much as ten minutes on a "hankie" and three quarters of an hour on a dress. Afterward each hook is again hooked, each zipper zipped, each button buttoned, each article folded ready to be put away.

This "appliance" can also be used as a vacuum sweeper. We often believe it's more vacuum than sweeper, but in some respects it is very thorough. It picks up objects far larger than the ordinary sweeper can pick up and usually they never again reappear.

Cooking is another accomplishment of our labor saving convenience. It never uses a recipe or follows a well intended suggestion regardless of the results. It can chop wood at the rate of an armful in three hours, it dusts furniture and floors where they are most accessible; it washes dishes with a minimum of luke warm water.

There are, of course, a few objectionable features of this "appliance," however. There is positively no means of adjustment, no way to take it apart to see what loose screw is preventing proper operation. Above all, it is impossible to trade it in on a new one that would be any better.

In these strenuous weeks of learning to manage a household in Ethiopia and to direct servants in the few words of Amharic we know, we often think of our Master in Heaven and the great patience He must exercise in dealing with His servants in this world. How many times we go leisurely about His assignment to us, not concerned that the time is short and much is yet to be done. How often we shut our ears to His commands and follow our own inclinations taking every short-cut to finish our work in a hurry. When our patience reaches the breaking point and a cloud darkens our sunny dispositions we remember that just as we must use faulty "appliances" in order to get our work done here, so must our Master use imperfect servants to accomplish the work of His glorious Kingdom.

Sudan

Mrs. RIED F. SHIELDS, Editor

HOME AGAIN!

Egyptian Sudan

Excerpts from a personal letter from Miss Frances Turk, Khartoum,

Last evening Verna Pillow officially opened the lovely new Bible Women's Home by having a "House Warming." All our staff of eleven were present, the Roy family, enroute to Nasir from London where they have been attending the Colonial Course, given by the Sudan government to men in educational work in the Sudan, Ellen Smith Theobold and her husband—in all a party of seventeen, which filled the house. Each took a little gift—pyrex dishes, and odds and ends for the pantry.

A week ago our North Sudan Presbyterial met. It was the usual nice meeting. In regard to the Thank Offering, one young woman reassured the women that the whole Thank Offering money would go no place except to take the Gospel beyond those who had already heard it; another one proposed that we as members start contributing five cents daily as our expression of our gratitude and that we test ourselves by really giving something of what God has given us to those who do not know Him.

School is on and we have an enrolment of 255, which is more than we have ever had; more of the girls are paying full fees this year. I have never seen our primary department look so nice as it does now.

It is wonderful to be back and getting into the work again. Sometimes it seems unreal that I have been away. We are beginning our four-day holiday after the fast month.

We are all thrilled about two more ladies coming out to help us. We are looking forward eagerly to their arrival.

NOTES FROM A WAD MEDANI DIARY

By MISS MARY J. McKNIGHT

Such *hot* weather as this place has! Of course, it could be that I'm soft after four years in America. But at least at Khartoum, one can get outdoors. Wad Medani is in the cotton planting area, and not only is there irrigation, but the rains are heavier and the result is mosquitoes.

* * * * * * *

What a blessing the Ford is in this spread-out town. The distances would be impossible without one. It is one-third mile to the post office, eight miles to church, and one mile exactly to either the station or the grocery stores. My round trip taking the teachers out and going for them was just under six miles. Not one of them could have gotten to her work today on foot, for there are no buses or street cars. You'd have a good laugh to see what the people do use to get about here. They have taken bodies of little cars, added shafts in place of the engines, and used an old horse or bony mule for motor power. Some vehicles have no tires, some have solid tires, and others have tires only on some wheels. When you see one of the latter coming, you wonder where it will be when you meet it, for it weaves back and forth down the road. Will it be on the right side? I mean *right*, too, for we drive on the left here.

* * * * * * *

Blow-out this A.M. I had to send the Ford to the garage, for I'd never even seen one of these tires changed. I watched the boy do it and the next time I can at least supply the brains. I doubt if I have the brawn.

President's Page

CONSIDER THE PRAYING CHRIST

On many occasions the Scriptures say, "He taught them." We read that He taught them on the mountain top, by the seaside, in the synagogue. He taught them about God, about Himself, about man. He taught them about prayer.

"As He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord teach us to pray." These words recorded by Luke voice our need today as we look for inspiration, guidance and wisdom in the work of the Women's General Missionary Society for the coming year.

We find the story of the calling of the twelve Apostles in several Gospels, but only in Luke do we read that on the night before this great development in Christ's Kingdom took place that "He went out into a mountain to pray, and continued all night in prayer to God." Then, "when it was day," He calls His disciples and chooses the twelve Apostles. And so He teaches us to pray in preparation for important steps, to bring our plans, our purposes to God's Throne.

Prayer is an essential element in the devotional life of every Christian, for our inner life determines the light we radiate and the service we give. The center of the life and thought of Christ was God. Here is the meaning and purpose of His life. Here is the meaning and purpose of our life. He taught us to say, "Our Father," to acknowledge His wisdom and strength. When He said, "Hallowed be Thy name," He taught us to reverence, to worship, to praise our God. "Not my will, but Thine be done"—He put His life in the will of God and found strength to give His best under trying conditions. We, too, will find strength and satisfaction if we remember the part of our life which "is hid with Christ in God."

The true concept of prayer is "Use me, O Lord," for God has plans for us if we respond to His will by opening our hearts to Him through prayer. Then He releases to us the strength and power of the Eternal and is able to work His plans through us.

The praying Christ always connected prayer with life. So should we. If we pray for knowledge, we must study; if we pray for the light of the Gospel to be carried to those who live in darkness, we must be willing to do our share in the giving of time and money and prayer; if we pray to be like Christ, we must have love, tolerance and understanding in our relationships with other people.

We are told that the fervent prayer of the righteous man availeth much. If we are open to wider vistas of service, to move people to put into practice the beliefs we feel and profess, we must go forth in the spirit of our master and "Pray without ceasing."

"O Thou by whom we come to God,
The Life, the Truth the Way;
The path of Prayer Thyself hast trod;
Lord! teach us how to pray."

Mrs. Grant R. Gibson
President of the Women's
General Missionary Society

MRS. THOMAS H. NEWCOMB, Secretary, Publication Building, 209 Ninth St., Pgh., 22, Pa.

TRUE THANKFULNESS

A THANKOFFERING PLAYLET IN ONE SCENE

BY JOANNE BELK

CHARACTERS

MRS. ARTHUR, MRS. BROWN, MRS. CHARLSON

SCENE: The living room of Mrs. Arthur's home. She and Mrs. Brown are seated in the room when the play opens.

MRS. ARTHUR: Once again it is almost time for our Thank Offering service; but somehow I always feel that we go through our preparation for it in a matter-of-fact manner—as just one more thing in the year's program.

MRS. BROWN: But we always have good thank offerings—and after all, that is the main thing, isn't it?

MRS. ARTHUR: Yes, we have managed to have an average contribution per box, but our Thank Offering should accomplish more than that.

MRS. BROWN: Do you mean that we should be getting more money in our boxes?

MRS. ARTHUR: Not necessarily, I am thinking most of the spirit of Thankfulness that should be instilled in us for the little things in life. If we can accomplish that, the enlarging of our gifts will automatically be taken care of.

MRS. BROWN: At this time of year most people are in a thankful mood with the approach of Thanksgiving.

MRS. ARTHUR: That's what I mean—it's mostly a matter of being thankful for ordinary things just on one day of the year. What I'm trying to express is that this spirit of genuine thankfulness for the little everyday blessings should be with us constantly, and be so genuine and sincere that it shows itself in our daily dealings. (*There is a knock at the door.*)

MRS. CHARLSON (*Enters with basket of grapes*): I've been picking my grapes this afternoon and I thought you might like a few for jelly, or just to eat if you do not wish to make jelly.

MRS. ARTHUR: Oh, thank you so very, very much! I'm ever so glad to get them. Mrs. Brown is here too; won't you come in and join us in our little discussion?

MRS. CHARLSON: What's the subject?

MRS. BROWN: It's our Thank Offering. Mrs. Arthur doesn't feel we are doing what we should.

MRS. CHARLSON: Well, of course, we could do better, I'll admit.

MRS. ARTHUR: My point is that if we put the proper emphasis throughout the year on the *Thank* part of the word, then the offering will take care of itself. To show you what I mean, Mrs. Brown, I'm going to have a little ceremony for you that I usually have all by myself. (*She gets up, finds purse, and takes out*

a coin, talking as she does so.) Mrs. Charlson brought me this basket of lovely grapes. I really appreciate her thoughtfulness, but all too often I find myself guilty of not being able to express in words the thankfulness which she and many other friends deserve for their many kindnesses to me. Since I want to show my thankfulness in more than just words, I am putting this coin into my Thankoffering box. (*Drops coin into box.*)

MRS. CHARLSON: What a nice idea! That way my grapes really did double duty, didn't they?

MRS. BROWN: Does putting the money into the box make you feel more thankful?

MRS. ARTHUR: No, it isn't that. But as I put my coin into the box, I also say a little prayer of gratitude to God. For instance, when I put in my money just now, I thanked God for the blessing of enjoying the friendship of Mrs. Charlson. She and I do many things together and have had many pleasant hours of friendship.

MRS. CHARLSON: Oh, thank you, Mrs. Arthur. For that kind thought I shall be forever grateful to you.

MRS. BROWN: Well, do you always put in the amount of money which you think the gift you receive is worth?

MRS. ARTHUR: No, not always—it depends on what I have at the time. But I can always spare something to show my appreciation for the deeds of thoughtfulness shown to me. And it doesn't always mean a gift from someone. Sometimes it is being thankful for having good luck with something I am cooking or sewing; or it might be happy appreciation for an especially good turnout at our choir rehearsal; or I might be thankful upon arriving home safely with the car without any flat tires, for that's what I expect to have almost every time I take it. Sometimes I trip, or fall, without any special injury to myself, and then again I am thankful for that, so I put in my gift of gratitude.

MRS. CHARLSON: Well, that is *really* interesting. Where did you ever get the idea?

MRS. BROWN: That's what I was wondering.

MRS. ARTHUR: Well, here's how it started. My father was a pastor, as you probably know; and for several years we were living in a middle-western small town where most of the church members were farmers.

It was customary in that congregation for the people to bring eggs, chickens, butter, meat, cream, vegetables, or whatever they had to the parsonage family. My parents appreciated all of these things immensely, and as the years went on the custom continued.

One day I remember Mother saying she was afraid that all of those kindnesses and gifts of food were "spoiling" her. She said that she felt that the "Thank you" she said to the members seemed so inadequate for their kindness and good will toward her. It was then that she suggested the idea of putting some gift on her part into a mite box of some kind, so she would be that much more appreciative of the kindnesses shown her.

MRS. BROWN: Did she say a prayer with it too?

MRS. ARTHUR: Oh, yes, indeed! More than that, she made a real occasion of it. She not only said a prayer; she first read one of the psalms of thanksgiving, then she said her own silent little prayer of gratitude as she put in her money, and after that she sang the Doxology.

MRS. CHARLSON: How did she ever find time to do all that every time someone did something nice for her?

MRS. ARTHUR: She *took* the time—and I think she would reproach me for doing my way, just the brief prayer and putting in my coin. But mother always seemed to get her work done, and she was far busier than I.

MRS. CHARLSON: You know, I think I would like to try that myself, because maybe all of us take too many of the kind things in life for granted. We never fail to grumble about the things that aren't so good, but I wonder if we give that much time and consideration for the things that please us. This way of yours makes you pause and give recognition and thought to each kindness or blessing.

MRS. ARTHUR: That's right! I remember how Mother told us that she had never before realized how many kindnesses were bestowed upon her, and that she was glad to take the time to give thoughtful and prayerful recognition to each and every one. That's what I mean by stressing the *Thank* part of our Thank Offering.

MRS. BROWN: I see what you mean now, Mrs. Arthur, and I think I'd like to start your method too. Do you mind?

MRS. ARTHUR: Of course I don't mind.

MRS. CHARLSON: I am starting too. I'm going home this very minute and start my own little thank you service by showing my gratitude for the idea that you have given me. Goodbye, Mrs. Brown, and thank you so very much, Mrs. Arthur.

MRS. ARTHUR: Oh, it will be loads of fun; I can hardly wait to start mine too. Thank you for the clear explanation of your idea. I think you should tell the whole missionary society about it, for I'm sure we could all stand being reminded to be thankful for the little everyday blessings of life. Goodbye, Mrs. Arthur.

MRS. ARTHUR: Goodbye. (*She again goes to her purse, finds coin, inserts it in her Thankoffering box, and says*) Dear Father, I am truly thankful for this opportunity to tell my friends about my little way of reminding myself to be grateful. Amen.

(*Curtain*)

Used by permission of the Women's Federation of the American Lutheran Church

Note:—

The President of each society has by now received a letter and enclosures for the use of each Thank Offering Secretary. If you have not received it be sure to get it from her.

Do not delay in ordering your supplies if you expect to have them for your Thank Offering Service.

Plan to have your Service as early as possible. Remember the Thank Offering year closes December 31st.

"LORD I'M LISTENING"

"Speak to us, Lord, until our hearts are melted,
To share in Thy compassion for the lost;
Till our souls throb with burning intercession,
That they shall know Thy Name, whate'er the cost.

"Speak to us, Lord, till shamed by Thy great giving,
Our hands unclasp to set our treasures free;
Our wills, our hopes, our dear ones, our possessions,
All gladly yielded, Gracious Lord, to Thee."

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Miss Grace Vincent, Matron Frenchburg Dormitory.

"A MISSIONARY COOK BOOK."

In looking over a partial file of the once popular "Missionary Review of the World," this interesting contribution of a different way to do things came to view. This has to do with the program, how to present it in an unusual way. It might very well be adapted to present day circumstances. Here are some of the "recipes:"—

"GOOD STOCK"

Take one new textbook, examine carefully, picking out leading points. Keep these in a safe place. Now mix textbook and leading points with a generous amount of time and study. Place mixture in brain cells over a flame of thought. Simmer several days. This will make a rich stock which may be used as a foundation for all programs. Keep in warm place.

MEAT LOAF

Carefully remove best portion of meat from framework of chapter; put through mental food chopper. Add mental grasp and energy; thoroughly mix and press into shape. Roll in powdered crumbs of knowledge; let simmer until tender and serve hot. Garnish with newspaper clippings. If cut in thin slices, this is sufficient for a large company.

PROGRAM RELISH

Use remaining portion of chapter minced fine, and season with up-to-date methods. In a salad bowl place thin slices of facts from (substitute The Women's Missionary Magazine and other late mission news for the one from which the recipes come), and a layer of missionary clippings; repeat process, spice liberally, and top with a few kernels of thought.

SALAD.

Place on a large platter six saucer-shaped leaves from scrap-book. On each leaf place a small potion of program stock, a layer of enigmas cut in thin strips, and a shredded paragraph from missionary magazines. Mask in illuminative dressing. Serve with punch.

SANDWICHES

On small squares of white bristol board, write or paste interesting incidents from magazines. Cut choice bits from the latest Annual Report; add scraps from textbook; mix well with inspiration and spread between squares.

PROGRAM APPETIZER

Take one hard, dry chapter; let stand deep in thought several days, turning occasionally. Break into small pieces; mix with snap and enthusiasm. Boil, and rub through mental sieve. Pour into individual forms and serve with rich, dramatized sauce.

PROGRAM ENTREE

Procure one fresh story from leaflets. Look it over carefully; remove every trace of the third person; fill empty spaces with the first person. Cover it with live personality and bring to the boiling point. Pour into impersonation mould, and serve with costume dressing."

NEW SOCIETIES

Cedar Rapids Presbyterial—(1)—Reinbeck Girls' Circle—4 members—Pres. Clelene Hickman. Sponsors, W.M.S. and Mrs. Clell Hickman. This society begins with few members, but hopes to build a worthy organization.

(2) Tama Ruth Williamson Girls' Cirle—12 members. Before Miss Williamson returned to her work at Tanta, Egypt, after some very profitable years spent at the Tama station, she had trained a fine Junior group known as the "Little Foxes." Some of these Juniors have grown past the ages of the society, so have formed the circle for teen-age girls. This is a fine example for other churches to follow. It is continuing the missionary chain by adding another link just as naturally as the child passes from the grades into high school.

STARS

What a small word is *stars* yet what a multitude of them in the heavens! We are ever being told of the astronomer's new find,—another star. The number is endless as far as man is concerned.

But there are stars *and* stars. Hollywood and the stage have adopted the word for their best actors. As a pupil in the beginning or primary class, in school or Sabbath School, the receipt of a nice gummed star to place on the record sheet for memory work completed or a perfect attendance score was most exciting, especially if it was after *your* name!

We must not forget the star and our flag. What would our flag be without its stars? Now they number forty-eight, but soon forty-nine when Hawaii comes in.

We are all conscious of the stars of blue and gold on our Service flags. They bring memories glad or sad, depending on circumstances. They will always remind us of a wold in great need of a Saviour, for were He accepted, there would be peace and war would have no place in the world.

But the stars being considered here have an unhappy significance. They speak of neglect, carelessness, tardiness, indifference or just plain laziness. To be charitable, let us say they may find entrance because of faulty mail delivery or destructive storms.

Of the stars in mind, one may be found before the name of your society in the last Statistical Report. Such a star signifies that said society gave *no report* of its year's work. Not very businesslike do you think? Because it sent no report, a penalty was placed on the congregation, on the presbyterial and on the Women's General Missionary Society. It subtracted from funds for the year by the amount it might have shown. It subtracted from the good standing of the congregation and the presbyterial. It cut the average per cent in efficiency by keeping out its own 100 per cent. It reflected on the efficiency of its Y.M. secretary in the presbyterial. Indeed, it gave *some black* to the *black eye* dealt by its inefficiency!

(*Continued on Page* 106)

Girls' Circle Program

For Program Study on Evangelism

By KATHERINE BOOBYER KING, Buffalo, N.Y.

PROGRAM FOR NOVEMBER
THE FIELD AT HOME

(Arrange a worship center using a portrait of Christ, on or above a table on which symbols will be placed later.)

MEDITATION:

"We cannot live without Christ,
We cannot think of others living without him,
We cannot be content to live in a world that is unchristlike,
We cannot be idle while the longing of his heart for his brethren is unsatisfied."

Prayer-hymn, "I Love to Tell the Story," B.S.H. 207, especially verse 3, sung by a soloist, followed by a brief spoken prayer.

LEADER: The Gospel of John was written "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Jesus referred often to the humble things of daily life in order to make his teaching plain, and John tells us how he used three of them as symbols of himself, the Saviour of the world.

FIRST GIRL: (symbol — lighted candle). The people of Jesus' day would have marveled at our brightly lighted homes. Their lamps were tiny home-made things, often no larger than the palm of the hand, which were put on a stand or set in little niches in the wall, and they also used candles. There burned at the temple at Jerusalem a great light symbolizing the pillar of fire which had let the Israelites through the wilderness. It must have seemed very bright in comparison to the household lights, illuminating the temple area as compared to the four corners of a small room. But Jesus said, "I am the light of the *world*: he that followeth me shall not walk in darkness ,but shall have the light of life." (Place symbol on table.)

SOLOIST: "The Light of the World is Jesus," B.S.H. 247.

SECOND GIRL: (symbol — small loaf of bread). We speak often of bread as the "staff of life," but in our land of plenty we forget its great importance to less fortunate peoples, for whom it is actually the "mainstay of daily diet." Many Americans could omit bread and still be well-nourished. But in Bible times as in many lands today, lack of bread meant hunger and eventually starvation. So Jesus' meaning was very vivid when he said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (Place symbol on table.) Soloist: "The Bread of Life," Psalter Hymnal, 405.

THIRD GIRL: (symbol—pitcher or glass of water). We who have only to turn a faucet at any time to draw all the pure fresh water we want, need to be reminded what a marvelous blessing it is! The lack of a water supply means uncleanliness, discomfort, disease, starvation and death. Wells and other sources of water have played important roles in both religious and secular history. Life itself depends on water. So Jesus spoke of himself as living water, and cried, "If any man thirst let him come unto me and drink." (Place symbol on table.)

LEADER: As the train in India

stops at a station, water vendors appear. One cries, "Water for Hindus!" Another, "Water for Mohammedans!" Religious beliefs prohibit their drinking from a common supply. But Jesus said, "If *any* man thirst let him come unto me and drink." The Living Water, the Bread of Life, the Light of the World—the Christ is for all men every where.

Tonight we think especially of our responsibility to those in our own country who are unevangelized.

SOLOIST: "God So Loved the World," B.S.H. 184.

TALK: "The Field at Home," based on the articles in this magazine.

SUGGESTION: At this meeting collect used clothing for Negro, Indian, or Mountain missions. Ask the girls to bring also used books, games, small toys in good condition for city missionaries.

THE PRAYER CIRCLE

Discussions of home missions will suggest problems about which we ought to pray. Prayer Cycle pages devoted to home missionaries will give you further help. Pray especially for Dr. and Mrs. J. Reed Miller and their family. Dr. Miller is the new president of Knoxville College, our fine school for Negroes, and he and his family need our prayers as they begin this new work. Remember, too, the new superintendent of the Frenchburg school, Mr. Roy F. Anderson, and his family, and pray for God's rich blessing upon them. Thank God for men and women willing to venture into challenging fields with their Lord. How much are the rest of us willing to do? At the close of your prayers, use this quotation from the 1947 report of the Board of Foreign Missions: "We have not yet prayed enough; we have not yet fully surrendered to the Father's will; we have not yet truly sacrificed; we have not yet shared Christ's sufferings in our witness to a lost world."

LOOKING AHEAD

The next four meetings deal with our foreign fields. Begin planning now to make them as interesting and worth while as possible. Collect pictures and articles, ideas for favors, decorations, costumes, food. Encyclopedias (especially pictured ones) will give you lots of help. Do you have a copy of the excellent new Foreign Missions Handbook? If not, ask your pastor about it; you will find it invaluable.

STARS

(*Continued from Page* 105)

Two score and more such stars had to be placed this past spring. Strange but true, the Women's and Junior Societies combined did not report so many! What must the conclusion be,—that our girls and young women cannot do so well as the other groups? We feel quite sure that they can do as well and better if they set their minds to do so. They are hampered neither by the whims of childhood or the weaknesses that may assail age in its different ranges.

This is a matter for every society that has ever been in this class to think over, and for those who have been fortunate in always sending their reports to be grateful and to determine never to be remiss.

May we enjoy the stars in the heavens and those on the earth when they are worthy. Rejoice in the stars of merit, but detemine to not be of that class in which the star represents de-merit.

Home Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

PRESENTING THE ANDERSON FAMILY

Superintendent and Mrs. Anderson, daughter Joan and son Leo have been warmly welcomed by the people of Frenchburg and fellow-workers on the campus, now we want the many friends of Frenchburg School to meet them, or at least to become familiar with their pictured faces. We present the family group with the warning that Leo is not always so serious but his face breaks into an infectious grin as he and Billy Hovermale race wildly over the campus. Two of a kind, and both seven years old. Joan and Miriam Gathman, almost the same age, make another happy pair and furnish companionship for each other.

OUR FIRST IMPRESSIONS OF FRENCHBURG

Just one month ago tomorrow about five o'clock in the evening of July 28th, the Anderson family came over the last mountain ridge down into the little valley of Frenchburg. The number of the trees and their greatness made it just a little hard to find the location of the school. Our first view of the campus startled us with its beauty. It rivals many colleges in building architecture and landscaping. The reaction of our first seeing was that of uncertainty and humility at the magnitude of the work and responsibility that must be certainly ahead of us.

We were greeted upon our arrival by the members of the school

Mr. Ray F. Anderson, Supt., Frenchburg School, Mrs. Anderson, Joan and Leo.

and hospital staff who had remained here all summer. The cordiality with which we were welcomed, and the sureness and efficiency with which they did their work, made us feel confident and happy. The longer we are here the more we see the great work that is being done.

Our third impression was wonderment at how such a great work could be carried on. We could see, without having seen the operation of the school and hospital, that the physical plant alone demanded large sums in erection and maintenance. But as we went about our work we could see how it is possible. The kindness and generosity of our Home Churches throughout the nation is the answer. Church, society, and personal gifts are being used as we know they were meant to be used.

Our fourth impression was that of our reception by the good folk of the community. We wondered just how we would be received. Not many days after our arrival, the members of our church and the people of the surrounding community held a picnic on the lawn of the school and welcomed us royally. We have found that everyone at Frenchburg has been friendly, kind, and helpful.

Our hospital is doing a splendid work. It does us good just to go through it and to know the suffering that is being lightened there. It makes us happy just to stand outside the hospital and watch the parents of new babies start for home. The fathers show their happiness in their smiles. They are proud that they could afford the best for loved ones.

In closing may we say that we are also proud. Proud that we are members of a denomination of church people that are wililng to share a little with others whose needs are great. Proud that we were selected to help with the distribution of that sharing.

May God bless you and help you to continue in His work.

Roy Anderson

EZEL KENTUCKY INCREASED ENROLLMENT EXPECTED

Ezel School opens its new school year September 1, 1947. At this writing we anticipate an enrollment even larger than last year's record of over 380 in our twelve grades. Morgan County plans to close two more of its remote rural schools and our buses will bring the children to Ezel School. This will fill our grade rooms to capacity. The county is helping us with an additional teacher for retarded children. Hardly a day passes without some parent coming to us and wanting to send his boy or girl to Ezel School. We are sorry we have to say no if they come from outside our several districts and are in the lower six grades which are so crowded. We still are able to take a few more in the high and junior high school.

We are glad to announce the new appointments to our faculty. Mr. Thomas Moore, a native of Virginia and a graduate of Washington and Lee University is to be our new Mathematics and Science teacher. A member of the Southern Presbyterian Church, Mr. Moore comes to us with ten years of experience teaching in the Southern Highlands. Mrs. Moore is going to teach Bible in our elementary grades. She, too, is a graduate in Religious Education. The Moores have three fine children, Thomas, David, and Alice.

Miss Zillah Hawthorne from Sterling, Kansas and a graduate of our Sterling College is here to teach Latin and English and be school secretary. She has had several years experience in Kansas schools.

For our high school Bible vacancy we have secured Miss Ruth Streb-

low of Wisconsin Rapids, Winsconsin, a graduate of Moody Bible Institute's Christian Education Course and also of Wisconsin State Teachers College. She, too, has had experience in the high schools of her state.

In our grade school we have elected Mrs. Harriet K. Emery of Potter, Nebraska as our Third Grade teacher, a graduate of Nebraska State Teachers College, has been a very successful teacher and critic teacher in both rural and city schools of Nebraska, Colorado and other Western States. In all of these appointments we feel that we have been very fortunate in securing well qualified teachers and talented additions to our staff.

WESTLAND

One reason why I like the summer time is because it is the time for Summer Bible School, and the way we conduct ours, by groups, stretches the project over six weeks. The basement of our Church takes on life and becomes a more attractive and quite a busy place. First come the Primary children. We used the course, "The House of Life." I am sure many of our readers have used the same course and I hope you enjoyed it as much as we did. If we could just teach each child to build his house of life on the foundation Jesus Christ, what a difference these little folks could make in their homes and wherever their lives touch. We had a Beginners' Class in the afternoons for the first time this year. When the two weeks for these groups were finished, the Juniors came and their study was based on the Gospel of John. A few of the Juniors had come for the whole month and expressed regret when the Bible School was over. Now the School for the colored children is over, too, and we have come back from the Bible Conference. I am writing this on my vacation and, looking back, I am thankful for a busy and pleasant summer, and I feel that quite a bit has been accomplished.

A party one afternoon for the women honoring Mrs. Bessie Hensel, for many years a faithful worker in the Mission but who has recently moved to a neighboring town, and the Sabbath School picnic were added features of the summer and enjoyed by us all.

Dorothy Partington

NORTH BURBANK CALIFORNIA

If variety is the spice of summer life, Southern California has had much to offer residents and the record-breaking number of tourists flocking in for the holiday season, packing sight-seeing buses to capacity and asking hundreds of question at various points of interest.

Vacation events, for families and visitors, are as diversified as the climate with fiestas, pageants, mountain and seashore excursions which have lured many of my children away. However, I am very thankful all were not spirited away at the same time. There have always been sufficient numbers to conduct the regular weekly sessions of my five Bible clubs. When the numbers were smallest, there was a special realization of the promise, "There am I in the midst and that to bless." The few seemed more free to huddle a bit closer to the One, Who is always counted by them when reporting number present. It has pleased me to have my brightest children, who have excelled in giving all the answers, to express the request, in our prayer period, that Jesus would help them to be more like Him.

Parents have extended invitations to the children to meet in their homes during the vacationing of the regular hostesses and in some cases just for a treat. We were recently entertained in one of the finest, most commodious homes in

the community and have an invitation to another this week. The latter hostess is watching the development of the new church with keen interest, saying, "I just can hardly wait." As health permits, she will furnish the finest type of leadership for the youth.

The members of the adult Bible class have been most faithful in attendance all summer, missing only upon illness and vacationing. The lessons are made so interesting and profitable by their teacher, Mrs. Hasch, that they tell me they cannot afford to miss one lesson. As each chapter of the Book of Romans is completed, questions are given to each pupil for written answers. The teacher is thus able to judge the progress her teaching is making. She has been very pleased in the response she has received.

We regret that, with July and August being out-door theater months for Los Angeles and vicinity, we cannot worship our God under the ocean-tempered skies during the interim of not having a building even as dramatic and musical arts flourish under the balmy, blue canopy and the stars.

All things come to those who pray and work. Pray that God may find us faithful in both.

Ruth E. Findley

SLOVAN

It is vacation time and I am not only glad that we do not have to attend many meetings during this hot weather, but it gives us a chance to catch up on our correspondence and study for the fall schedule.

At our last service we had a report and testimony from our junior who attended Bible Conference. She did enjoy the camping experience and meeting other young people and also came to know her Savior in a personal way, as she said "She knows she is saved and plans to read her Bible every day.

Mrs. R. G. Russell

HOME LIGHTS

Miss Ruth Findley's father who was very ill during the summer has recovered sufficiently to be removed to his home from the sanitarium where he spent some weeks. He is gaining strength as his appetite returns and he is now able to sit in the garden for several hours each day.

Two Board members, Mrs. Walter Holt and the Home Secretary, spent the second week of August in Frenchburg. The Campus had never looked so lovely, the close clipped grass stretching like a vivid green carpet from one end to the other. Many rains had kept the shrubbery fresh and flowers blooming. The Board members were royally entertained, a breakfast in one home, dinner in another, a delicious porch supper on the wistaria shaded porch of the parsonage at Ezel, an evening at another home ending with refreshments. One of the happiest experiences was sharing with the Andersons in the picnic given by the townspeople. Old and young came, the youngest being little Tommie Crain, just three weeks old, who came for a short time accompanied by his proud parents, Dr. and Mrs. Crain. There was business to be attended to but happy fellowship made the time pass quickly. With a full faculty provided for the school, and a capable superintendent secured for the hospital, with more trained nurses planning to remain than we have had for a long time, we left feeling assured that a good year lay ahead for all departments.

* * * * * * *

Miss Helen Vucas of Slovan, Pa., who was a delegate to the Monmouth W.G.M.S. Convention, was injured when a Pittsburgh street car in which she was riding was struck by lighting. The injury was not serious and she recovered sufficiently to return to her work in about two weeks.

Then and Now in Wilcox County

By Mrs. B. T. Ridgeway, Millers Ferry, Alabama

An Address Given at the W.G.M.S. Convention Monmouth, Illinois

I bring you greetings from all the United Presbyterian schools and chuches in Alabama, namely: Camden Academy, Wilcox County Training School, Prairie Institute, Arlington, and Canton Bend. I should like to tell you about the work in all these schools, but when I tell you about one, I shall tell you about the rest, for we all do similar work. The one I shall speak about specifically is Wilcox County Training School—then and now.

Early in 1884 as God had planned, the dark clouds of prejudice, hatred, lavished with sin, gradually began to move from over an underprivileged group who for centuries past had not been given a chance. On the heels of this condition, a voice was heard, "O, ignorant man that I am; who will deliver me from this snare?" God heard.

The origin of the Miller's Ferry Mission was the dream and inspired wisdom of a plantation owner, Judge William Henderson. Providentially, he was brought in contact with one connected with Knoxville College, and through this influence, the Freedmen's Board of the United Presbyterian Church became interested in the needy condition of this community.

The Old Oak Tree

There stood a large oak on the plantation of Judge Henderson. Under this oak, which still stands, the Miller's Ferry Mission began. With this sturdy oak as a nucleus, the boys and girls began to learn to read and write, and daily the Word of God was taught. What a happy day this was! Miss Henrietta Mason was the first teacher. Her work was very, very difficult.

A few years later, there was built near the oak a one-room log church, which was to serve as a schoolroom, too. There were great cracks between the logs. There was no stove, so on cold days, classes were held around a log fire built under the oak. Seats were made of slabs with wooden pegs as nails.

In 1887, Mr. and Mrs. P. C. Cloud came to take charge of the work. Mrs. Cloud introduced sewing. Under Mr. Cloud's administration, a two-story building with a chapel was built. The good people of the north steadily gave to a people suffering the lack of physical, mental, and spiritual guidance.

The Fire

On May 4, 1895, this building with all its contents was destroyed by fire. What a dark day it was for the mission and its small band of workers! The building burned on Saturday night, but the group had Sabbath School on Sabbath morning under that steady oak. On this sacred spot, they started planning and praying for the rebuilding of the mission. The Board was debating whether it was worth while to rebuild. These people were working and praying that the work might go on. God answered their prayers. Thank God, the work was continued.

The teacher and their leader managed somehow to continue their work. The teachers were few, their training very limited, the task was very great. "These were times that try men's souls." But they had the love of God in their hearts, and God sent good Christian people to their aid.

Fine Leaders

For years, under the leadership of Rev. C. H. Johnson and his good wife, Mrs. Tillie Johnson, Rev. and Mrs. I. H. Bonner, and Prof. and Mrs. C. S. Simpson, and a host of sincere teachers, the school steadily moved forward.

Now, under the leadership of Prof. N. D. Williams, who has been principal for eleven years, we have a High School which has been accredited for six years by the state of Alabama. This school was founded on religious principles, and is still holding fast to them.

As you enter the gates that lead to the school, you will see a beautiful velvet green campus, with large branching oaks and towering pines that have stood for centuries. The log cabin has long since been laid aside, and now sixteen buildings stand: A High School building, an Elementary building, two N.Y.A. buildings, a girls' and boys' dormitory, a modern teachers' home, the principal's home, three family cottages, the Robinson Memorial Hospital, a county-wide cannery, and in the middle of our campus is our church, the dearest spot of all. Our dearly beloved pastor, Rev. D. F. White, who served us well for eleven years, was instrumental in adding to our church many souls for Christ. This came about through your untiring labor; through your prayers to God to help a people who were really in darkness.

There are sixteen teachers. These teachers now are more enlightened, therefore, they can better instruct the children. The majority of these teachers are college graduates, and some are now working for Master's degrees.

A New Day

The students are better in every way: physically, they are better, for they know how to care for themselves; mentally, for they have grasped the things taught; religiously, for they have been taught God's Word from their youth.

Can you picture the home life of former years—a home in which the mother and father could not read or write; the children merely growing as the wild grass of the field, a home ruled only by fear and superstition? Now, can you picture just what this school and other mission schools like this have meant to the community and home life as a whole—not only enlightening the mind, but helping find a new life in Jesus Christ?

The school's program is to first give these Negro boys and girls a Christian training for without this, they cannot fit into society. So, each day, along with the academic work, the Bible is taught; Church services are held every Sabbath; there is an active Y.P.C.U.; Prayer Meeting is held each Wednesday night; and within the group, there are a Junior, a Young Women's and a Women's Missionary Society.

Outstanding Leaders

The graduates are now scattered in all parts of the world, and are doing splendid work. Such graduates are: Mr. Lea Marsh, head of the Y. M.C.A. work in Newark, N.J.; Mr. Kenneth B. Young, principal of Tuskegee High School, Tuskegee, Alabama; Miss Faustina Williams, librarian at Langston University, Langston, Oklahoma; Mrs. M. Jones Hartsfield, nurse at Veterans' Hospital, Tuskegee, Alabama; Mr. Jacob Reddix, president of State Teachers' College, Jackson, Mississippi; and Mr. Foster, Dean of the College Department of Lincoln University, having a Ph.D. degree. There are many more, but time will not permit me to name them all.

Fifteen or more graduates in Chicago are living well, making good as officers and missionary workers in their churches. They have organized a "Ferry Club" and now send a donation each year to their Alma Mater, as a token of appreciation and love they still have for their

school. Many are married and have nice families and send their children to Miller's Ferry that they too may get a religious training.

When Uncle Sam called during the last war, many of our students and graduates were among the first to answer the call. They made splendid soldiers, receiving many promotions and medals. No matter how far they traveled—to the darkest colony of Africa or to the farthest island in the Pacific, somehow they found their way back to Miller's Ferry, the little "sacred spot," saying that the things taught them about God had helped them withstand the many hardships of army life.

The past year, the enrollment was 317. There were 29 graduates. We had a very successful year.

As we view the past, we cannot but exclaim, "Behold what God hath wrought." So in behalf of the Miller's Ferry Mission and all the missions in Alabama, I want to thank you. I am sure that what you have done in the way of making it possible for my people to have an opportunity to receive a Christian education has not been in vain.

May I close with a poem written by one of our Negro poets, Rev. W. G. Wilson, who served for many years as president of Camden Academy:

The wisest way to help a man
Is not to give him gold,
But rather help him open up
The windows of his soul.

Just fix it so that he can have
A chance to train his mind;
Teach him to know the better way
Help him himself to find.

And if you help him break apart
The shackles of his soul
You'll place within his eager grasp,
A gift more rare than gold.

For through these windows there will shine
The truth that makes men free;
The visions which should make his life,
Just what it ought to be.

"ALL MY LIFE I'VE BEEN SEEKING"

(*Continued from Page* 83)

as hard or harder to reach with the Gospel than were his ancestors.

Yes! "All my life I've been seeking," be it field and streams, or money and fun—perhaps back of it all is a desire for that which only God himself can supply through His Son—that "peace that passeth all understanding." There are those who have found that peace and their lives are not the wandering kind, but those of the followers of the Way.

Yes! Our God, through the Lord Jesus Christ, is able to supply every need of the Indian. For his old crooked trails he can have the straight and narrow way—the pathway of life eternal. In place of his evil spirits he can have the Spirit of Truth. For his hunting and fishing instincts, God can make him a hunter of the lost and a "fisher of men". For his love of mountains, God can lift him to heights undreamed of by him. For his need of roots and corn for bread, he can feast on "The Bread of Life". For his love of war, God will give him the Armor to fight the good fight

Because of his knowledge of trails through the woods it was considered a great disgrace for an Indian to lose his way. It is told that a party of woodsmen once met an Indian who had gone astray, but was unwilling to admit it. On being questioned this red man replied, "Me no lost, Wigwam lost." The missionaries are sent to show the Indian that he is lost and that there is a Book that tells of the way back and if he will accept the One of Whom this Book tells about, the yearnings of his heart will be satisfied.

MRS. T. C. STRANGEWAY, Secretary, 505 Hill Ave., Pittsburgh 21, Pa.

A FEW LESSONS FROM THE INDIANS

Usually when one thinks of the contributions of the American Indians to American life he thinks of their beautiful woven rugs, made of many intricate patterns; of their lovely bead work in bags and mocassins; of their bravery in danger, and their great stoicism in suffering; of their intimate knowledge of nature in her many phases. These and many others are all very fine but recently, under the above title, Rev. T. Samuel Lee, a missionary to the Spokane Indians in Wellpinit, Washington, pointed out other things he has learned from the Indians.

He says *the Indians have taught him the art of doing less talking.* They are not in the habit of saying much. They talk little but think much. They may seem to fail to say, "Thank you," for some favor and then later present one with some beautiful article to show their appreciation. People off the reservation often do too much talking with too little meaning. One can learn the lesson of "less talk" from the Indians.

The Indians also teach one to slow down and to be patient. This is an age of speed. Everything moves in high gear. There are speed demons on the roads, in the water, and in the air; and hustling, bustling crowds on the streets. How very often we need to slow down a little. How often we regret things we have done in a hasty manner!

Rev. Lee points out that, generally speaking, the Indians are very slow-moving in comparison to city people. However, their slowness is not an inherent characteristic, but a product of their environment and circumstances. One needs stimulating incentives to keep on the jump. These are lacking on the Indian Reservation. The only excitement is the arrival or departure of the mail. Life on the reservation is literally the same, yesterday, today, and forever. Such a life can teach city people how needlessly fast they are moving. It ought to teach them also the virtue of patience.

Indian hospitality and generosity are outstanding in our selfish world of today. When one visits in an Indian home he is invited in. If it is near meal time he is made welcome to eat with them. If he is there in the evening he is naturally invited to stay overnight. Whether one is stranger or friend, he is made welcome as long as he wishes to stay.

The Indians are very generous. They are cheerful givers. For instance, it is customary in Wellpinit to have a community dinner on Thanksgiving, Christmas, and on the first Sunday of each month. This makes for a happy fellowship. One would be surprised at the amount of good food the Indians bring. When they give, they give until it hurts. There are no "Indian givers," as we know the term. Their spirit is well shown in the result of the Restoration Fund Offering at Wellpinit. Their quota was $57.40, and they have given $246.30 to date, although the Indians are poor, and all their offerings might be classed with the "widow's mite"!

These people know how to be con-

tent on little. They do not complain, even though they do not have good homes, good cars, modern conveniences, or lovely churches. Not that they do not desire these things, but they are beyond their means.

Indians have the right spirit in regard to Church attendance. They come on foot, horse back, in wagons and in cars for many miles. They come in spite of bad roads and bad weather. They bring their lunch and stay all day for the Church services, some of them over night.

Rev. Lee has an Indian friend, Joe Levi, eighty-five years old or older, who is now weak and practically blind, and no longer able to come to Church alone. He was always the first to come and the last to leave. He understands very little English, and one day was asked if he got anything out of the services conducted in English. He replied, "I didn't get much out of them, but I come to Church anyway, because it is the house of God, and I know that the Gospel is preached here"!

Joe Levi has the right spirit. He doesn't come to Church merely to get something, but rather to render service to his fellow-men

CHRISTMAS BOXES

This is the time to plan for your Christmas boxes for our American Indians. The following things will be most gratefully received in our Indian Missions at Tama, Warm Springs, Simnasho, and Stilwell:

(1) Quilt materials — Prints or woolen pieces. These may be cut in blocks or left uncut, if you wish. Silk pieces are not very popular for quilts, but pieces could be used for lining of gloves, bags, etc.

(II) Baby Garments — Shirts, Sweaters or Sacques, Blankets, and Diapers.

A sample layette is:

3 shirts
2 gowns
2 dresses (very plain
1 sweater or 2 sacques (if flannelette)
2 blankets
12 diapers

(III) Christmas Gifts — Toys, Dolls, Games, Books, Soap, Wash Cloths, Towels, Aprons.

(IV) Used clothing — If such clothing is clean and in fair condition it is gratefully received. Sweaters, washed blankets are needed.

(V) Pictures on Sabbath School cards, religious calendars, and charts, anything with bright colored religious pictures. Little inexpensive copies of famous pictures, art books, etc.

INDIAN ARROWS

A Call to Prayer. Rev. John W. Wilson of Simnasho, Oregon, and Rev. George W. Smith of Stilwell, Oklahoma, are both in poor health at present. Join us in prayer that these faithful missionaries may soon be fully restored and given the needed strength of body and soul to carry on God's witness.

* * * * * * *

There was real rejoicing at the Stilwell Mission recently when a group from Tulsa, Oklahoma came and brought a bell for the Cherokee Chapel. Rev. Smith writes that they conducted a beautiful service as they dedicated the bell to ringing out God's call to worship among the Cherokees in Northern Oklahoma.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

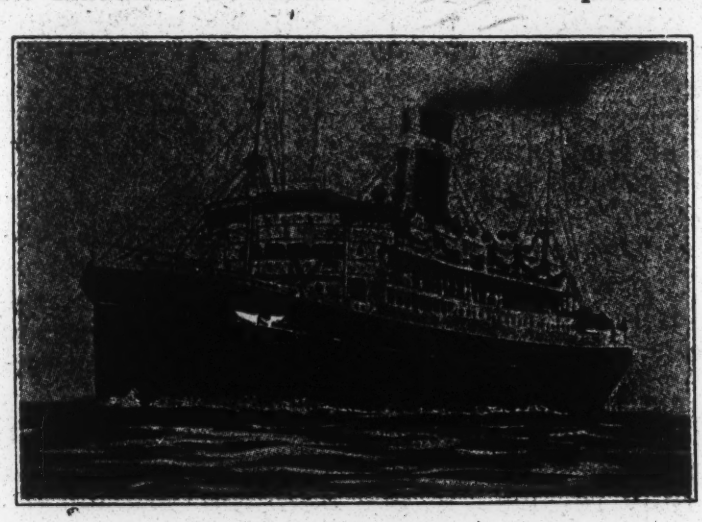
ARRIVALS AND DEPARTURES

Miss Glendine Lundquist, R. N., arrived in Sialkot, India, on August 20 on one of the few trains that could run. Her coming to Sialkot Memorial Hospital was most welcome, as the hospital is crowded with refugees. She arrived unannounced for no telegrams, mail or daily papers were received regularly for three weeks.

The Misses N. Addaline Brandon and Elizabeth H. Turner, R.N. and Dorothy M. Fisher sailed from New York on the "M. S. QUEEN ELIZABETH" on September 18 to England where they will board the "S. S. STRATHMORE" for India.

When the "S. S. MARINE JUMPER" sails from New York on September 26 Mrs. Ada A. Dunlap, Miss Venna R. Patterson and Miss Helen M. Walker expect to be on board.

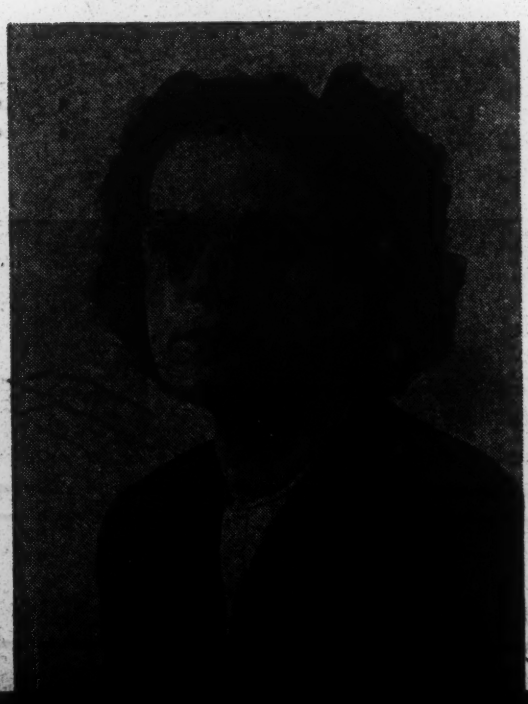
Bon



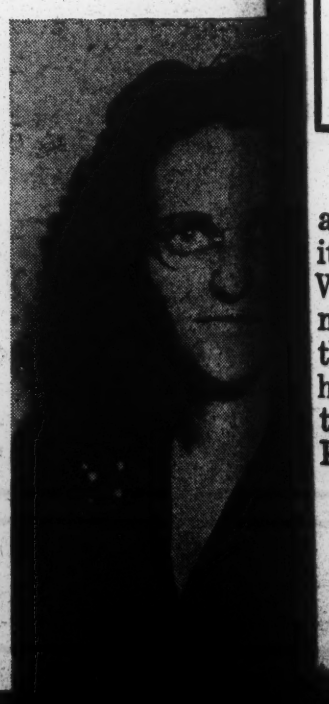
Voyage

Miss N. Addaline Brandon

Miss Elizabeth Turner, R.N.



Miss Dorothy



LET'S TAKE INVENTORY

Last August, 1946, a goal was set for 1950—80 young women to go into Foreign Mission service. This seemed a high goal, but missionaries tell us it is far too low and does not provide for advance nor take into consideration the replacement of those who will retire by that time.

But the goal is 80 *by* 1950! One year of the set time has passed. Now let us take an inventory to see how far we have come. Already on fields of service are the following:

1. Millie Kelso—evangelistic—Egypt.
2. Hazel J. McGeary—evangelistic—Ethiopia.
3. Aleta J. Matthews—evangelistic—North Sudan.
4. Jean Maxwell, R. N.—medical—South Sudan.
5. Dorothy L. Rankin—educational—South Sudan.

Ready to go into the service and awaiting sailing are:

6. Betty Ann Crain, R. N.—medical—Egypt.
7. Edith M. Drake—secretarial—India.
8. Dorothy L. Fisher—secretarial—India.
9. Elizabeth H. Turner, R. N.—medical—India.

(The Misses Drake and Fisher expect to be able to do evangelistic work as well as serve in Mission offices.)

Under the new short-term policy instituted by the Women's Board January 7, 1947, the following young women have been appointed for three years and may change their status to regular appointment and have the time served apply on the first term of regular service:

1. Mrs. Don Armstrong, Children's Home, Cairo, Egypt.
2. Margaret R. Gordon, Tanta Hospital Office, Egypt.
3. Eileen Halewood, R. N., Western Ethiopia.
4. Rosaltha Kenagy, Atbara School, North Sudan.
5. Beatrice McClellan, Girls' College, Cairo, Egypt.
6. Helen McCoy, Khartoum North G.B.S., North Sudan.
7. Mary L. Shields, Khartoum North G.B.S., North Sudan.

(Miss McClellan will serve under the Board of Foreign Missions for the short term.

This is a creditable beginning toward the 1950 goal. There are also a number of young women in the various stages of preparation. Could it be that the Lord is speaking to you in the words of the 1947 New Wilmington Conference theme: "I Have Chosen You," John 15:16? We need many educationists, doctors, nurses, evangelists, but we also need those trained in dietetics, secretarial work, social service, public health, housekeeping and administration. Have you the missionary zeal plus training in any of these fields which the Lord could use to further His Kingdom?

A Mountain Scene, Cyprus

PERSONALS

The Misses Dawson, Finney, Williamson and some English missionaries, all from Egypt, had a most satisfactory vacation in Cyprus, which is only a night's journey from Egypt. Miss Ruth M. Williamson wrote: "From our balcony we look out upon a pine forest and hills changing color. In the far distance is a little bay and on a clear day we can see Turkey 40 miles beyond the bay. The air is cool and crisp, and the mountain streams so refreshing. After a long hike through the mountains, we come back with hearty appetites!"

* * * * * * *

The Misses McConnell, Hewitt, Peterson, Hill and Ballantyne were at "Rokeby" for vacation. Many United Presbyterian families were there at the same time. Tuesday is a special day of fellowship; after a light lunch, a meeting for prayer is held.

* * * * * * *

From Dr. Mary K. Smith's July News Letter: "This time I'm going south to the Congo, making my visit with friends in the African Inland Mission at Aba. I am looking forward to the opportunity of seeing Mission medical work which is more advanced than ours at Nasir. We need a medical ward and eventually a complete hospital so badly at Nasir. Please put these material needs on your prayer list, but above all else, pray that we may be continually faithful in giving the Gospel to those who came to us, and that the Holy Spirit will be continually preparing souls to hear and accept the Word."

* * * * * * *

After August 19 the Sudan Mission Treasurer's office will have Rev. Robert Meloy in charge until Dr. R. F. Shields' return from America. Miss Mary Jane McKnight will leave for her new work, where her address is "The American Mission, Atbara, Anglo-Egyptian Sudan." Upon Miss Rosaltha Kenagy's arrival, she will proceed to Atbara to be with Miss McKnight at the same address.

A FAREWELL MESSAGE

Rev. S. R. Mall of Sialkot, while waiting in New York for the boat which was to take him back to his home in India wrote:

"Indeed words fail to express the deepest appreciation of my thankful heart, in the kind treatment and the kindest hospitality of the churches, pastors and the kind members of both Boards. I have especially been blessed in meeting the W. G. M. S. members and office-bearers and through you all the work of the women of America has become quite real to me. Thank you for the wonderful work, done by God, through you, in the uplift of the womanhood of India.

"May God bless you all, and strengthen you spiritually and physically for the great responsibilities that rest on you."

ON VACATION!

The following is part of an interesting letter from Dr. Reba C. Hunsberger of Memorial Hospital, Sialkot City, India: "We had a very busy winter and spring. In fact the work became so heavy I just had to go away for awhile. So I went with

Miss Theresa Brownlee on an evangelistic tour of the untouched border of our Mission territory. We went for three weeks into Jammu State, beyond where any missionay had ever been. We had to have pack mules to carry all our luggage including tents to live in. The roads were mostly rough, narrow paths, no carriage or motor roads at all, and many times we had to cross deep streams where we would have to pull our feet high up on the mules to avoid getting wet.

Most of the villages were without any medical help. I took two tin trunks full of medicines and had large dispensaries wherever we stopped. This gave us a wonderful opportunity to preach the Word of Life and Salvation to groups who had never heard the name of Jesus Christ before. Most of the villages were Brahmin, Hindus and very friendly. We sold over 800 Gospel portions, two New Testaments and one whole Bible. We would have sold many more portions in the Hindu vernacular, but we had taken more of Urdu portions; the Mohammedans were fewer, so we sold less of the Urdu vernacular portions. It was a wonderful experience and I do thank God for it.

"We took two new evangelists who also helped us set up camp each day, and a Bible woman and a nurse. We all helped in the selling of the portions and bringing the message. Our helpers were all good singers and with two musical instruments we soon attracted a crowd when we gathered under a tree in the moonlight and sang hymn after hymn. The people loved it and some of the Mohammedan muleteers joined in with us. They soon caught the spirit of the trip and began helping us sell Bible portions.

"We had twelve camps in three weeks; some places we stayed 2 or 3 days as the need was. In the larger villages people kept coming all day long for medicine. Fortunately I had a large quantity of atebrin from the American army supplies. Most everyone had chronic malaria with huge spleens and no quinine available. Even the officials begged for quinine.

"In a few villages we found schools for boys only, none for girls and no hospitals outside of Jammu City, far from where we were. I wish we could make a tour like this every year; they all begged us to come again."

Queen of Sheba

An interesting letter from Miss Mary Campbell was received. It was written on stationery headed: "Miss Mary J. Campbell and Farid Salman, Promoters of Goodwill," and this snapshot was enclosed. Her address is: "Queen of Sheba," Mamilla Road, P. O. Box 240, Jerusalem, Palestine.

The WORK and The WORKERS

SUDAN

From Khartoum North G. B. S. Miss Marguerite McClellan writes: "We opened school as usual the first of August. We are already turning away prospective pupils from the nursery, kindergarten and the primary classes, but as usual we long for more pupils in the upper classes. The boarding department is full, and we have a fine group of girls. We are sending one of our best teachers to Atbara to help Miss McKnight open the new work."

AN OPEN DOOR
ETHIOPIA

For years we have seen the need of cooperation with the Government in leper work. At one time Dr. Dougherty had a list of more than one hundred lepers who were receiving treatment at our clinic, but who lived in the town and moved about freely. They would not come regularly for treatment, so that much of the help that could have been given was not given. Now the Government is interested in helping to round up the lepers in the various provinces and will provide part of the means for their sustenance as well as be behind the efforts of the workers to keep the patients within bounds. That we could not do without their help. Following my promise to Gorei station I ask you to place before the medical volunteers and others, the need for some workers for leper work. From a letter from Mrs. Ruth L. Walker, secretary of our Ethiopian Mission.

Quoted from a letter from Dr. D. C. Henry: "While at the Governor's introducing the new ones to him, he brought up the subject of the leper work in Gorei. He wants to gather them into a colony where they will stay and not wander about the country. He says he has money on hand to begin with one hundred of them. He wants the Mission to furnish a person to take charge of this work. The thing appeals to us, it is a needed work and one in which Missions have been interested. There will be the question, of course, as of who is available. It should be a nurse. Will you please think and pray about the leper work and send us an answer as soon as possible. It is an open door for us!"

HAVE YOU HEARD

Of the new locations? In the Minutes of the Executive Committee of the India Mission, held in Gujranwala, Punjab, on June 20, some *tentative assignments* were made by the Locating Committee for missionaries returning this fall after furlough. These are: Miss Margaret L. Murdoch to be in charge of city and district Women's Board work in Sangla Hill; Miss N. Addaline Brandon to live at 128 Burton Road and have charge of the Women's Board work in the cantonment in Rawalpindi; Miss Janette M. Howland to be located in Jhelum for evangelistic work in the city and district; Miss Glendine Lundquist, R. N., to be located in Sialkot Memorial Hospital and take charge from Miss Evelyn M. McKelvey, R. N., one month before Miss McKelvey goes on furlough; and Miss Laura Reynolds to be located in Sargodha for city and district work.

That the Annual Meeting of the American United Presbyterian Mission of India is to be held in Sialkot, October 16-26, 1947? "Our Oneness in Christ" is the theme and Ephesians 4:4-6 is the key passage in the Bible Study of Ephesians conducted by Dr. J. B. Cummings.

* * * * * *

Of the R P M UnLimited? These letters stand for the builders of the South Sudan Mission—Messrs. Kenneth E. Rasmussen, Robb McLaughlin and Edward O. Pollock. According to Miss Dorothy L. Rankin: "They are putting up schools and houses, repairing the *Odurich*, making our houses bat-proof plus 101 other things, many of which have never been done in this country before. The things that 'can't be done' and need to be done are just the jobs that the R P M likes best."

The Mission plans are for Dr. and Mrs. Heasty to have charge of evangelistic work and translation, and if possible reside in Malakal and give more time to translation work. Dr. Heasty writes: "Mrs. Heasty and I are pulling up roots here in Doleib Hill and start-

ing for the new station, Wang Lel, among the Nuers on the Zeraf River after August 1. We will hope to turn over before too long to Dr. Adair who is appointed to go there after Dr. Don McClure arrives.

HOMEWARD BOUND!

(Continued from September Magazine)

By Miss Ruth C. Beatty of Sayo, Ethiopia

"We had planned to leave Gorei soon after Association Meeting, but there was no gas; so a trip had to be made to Borei, which would take a day because of bad roads.

"When we left Gorei about 5 P. M. our truck was about as full as it could be—three passengers in a cab supposed to hold two, five in the observation seat just back of the cab, and five boys and a dog sitting some place on the back of the load. We drove till midnight, then camped for the night. Miss Isabel Blair, Keis Gidada and his nephew thought they would have a little walk as the car would soon be coming, but they arrived at the river an hour before we did. One hind wheel slid into a deep hole, then the next stop was when the other hind wheel broke through what was supposed to be a bridge. We were ready for breakfast when we arrived at the river. The bridge that they were working on when we went to Gorei was now completed, but they didn't make it any wider than necessary. The approach on the Gorei side was difficult, so when Mr. Russell drove onto the bridge the one front wheel was very near the edge. As the hind wheels hit the bridge some logs flew up. I don't think we ever passed over a bridge safely that we didn't breathe a prayer of thanksgiving.

"Two-thirds of the way up the mountain out of the river valley we came to a little narrow bridge, but it didn't look as bad as it was. It would have been better to unload but it took so long to reload! Darkness came on and we were still in that miserable hole. Fortunately there were places for our tents. Twenty-four hours after we stuck we were ready to move on but with so much hard work the engine was tired and had to be coaxed. As the engine seemed to work better at night we did a lot of traveling after dark. One night we were going up a hill with deep ditches in the road, washed out during the rains, and the hole was not so easily seen at night, so the truck just lay over on its side. This meant spending the night there! The next morning in backing out of the hole the truck went down over the hill near Isabel's and my tent; it missed the tent but ran over the corner of my suitcase.

"That day we had not gone far till we came to a bad rocky stretch, and it looked better out in the field. Two of the boys were to go ahead to point out a road. They didn't see the big rock which we hit making a hairpin out of the tie rod. Another three hours off! That night we campled at Broken Axle Hill, as once before Mr. Russell had a broken axle there.

"We camped over Sabbath. Keis Gidada had some wonderful contacts. He began by showing them his Braille Bible and then ended with a message. In one group we counted thirty persons.

"We camped beside a nice stream of water. We had come down some pretty steep hills the night before and Mr. Russell knew something was wrong with the car. He discovered one side of the truck just back of the cab was broken, which meant we could go no farther until it was fixed. A car belonging to a Greek with a load of the Kisslings' things was up in the town. Mr. Russell stopped them before they started on to Sayo and unloaded their car to take us to Sayo.

You should have seen that car—wheels tied on with rope, the steering rod was tied on with wire, the battery was at my feet in the front seat and every time the car stopped the wire had to be disconnected. When they cranked the car the driver manipulated some wires. Once the wire of the steering-rod worked loose. That afternoon it just poured and the people on the top of the load were soaked. When we stopped to mend a tire we had something to eat and got dried out. The driver went without lights until we had another puncture. With a small light we went on till we came to a bridge, but the driver didn't stop to investigate the bridge and down went one side of the car! It was providential that we did not go upside down.

"We crossed over the next bridge and started up the hill, when suddenly the car stopped and started backward. Miraculously it stopped before it upset; there lying on the road was the broken propellor shaft! Mr. Russell and two boys started to walk thirteen miles to Dumbi Dolo. The British Consulate District Commissioner, Captain Alban from Gorei, very kindly sent his car out for us that evening. I can't tell you how thankful we were to be home and eat the delicious midnight dinner Mrs. Russell had waiting for us.

"Do pray for us out here. We need your prayers in the many opportunities we have for service. Pray for the Christians that they may be a witness to the numbers round about them who know not their Saviour."

"WHEN THE RETURNS ARE IN"

This is the time set for an act of devotion!

Some time ago, as Secretary of Foreign Missions, I received a letter from John and Ruth (not their real names, of course) in which they told me that they were beginning the first year of their married life on a farm. Ruth wrote: "Although we are not called for foreign service, we are interested in the advancement of Christ's Kingdom in faraway places, as well as here at home. It is our dream that some day we can support a foreign missionary or a missionary family and thus have a more personal interest in a special phase of the work. We feel, too, that such a contact would give us objects for special prayer."

Questions concerning the choice of missionary were asked and answered; the first years called for a large outlay on the farm, but this was a *partnership* and they hoped to make the Silent Partner's share $100.00 this year. This was to go to the salary of a missionary "who did not belong to anyone," whose salary was not even pledged in part. Word came later "we have been talking and praying about it," and a name was suggested and submitted to Ruth to be decided by the active partners.

Then came the decision: "We will send our $100.00 in a few weeks, when the hogs are sold. It is our hope to increase our pledge in later years."

Are we faithful partners with Him? Are we thinking seriously what we are going to do when returns from our investments are made? The W. W. C. A. of our Church, the W. G. M. S. Thank Offering, the advance programs at home and across the seas call for a reconsecration of ourselves and all that we have of His Kingdom. The task has been "Committed Unto Us." Have you decided what you will lay on the altar as your offering to make Him known and loved?

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

WANTED—MORE FRIENDS FOR THE JUNIORS
WILL YOU BE ONE
by contributing fifty cents for an Honoray Membership
or
by contributing ten dollars for a Junior Life Membership
or
by giving yourself in service for the work among the Juniors of your congregation
?

CONCERNING COIN CARDS

Ibis coin cards are no longer available. The new "ROUND THE WORLD" coin cards will be ready soon. Watch next month's *Women's Missionary Magazine* and *Junior Magazine* for details. Orders for these will be filed by the Literature Department and filled as soon as the cards are ready.

MONMOUTH JUNIOR EXHIBIT

Mrs. F. W. Smith has sent a splendid report of her work as Chairman of Junior Exhibit Committee at the Monmouth W. G. M. S. Convention. It represents many hours of hard work for her and the members of her committee. Visitors and delegates at the Convention will recall the large tables loaded with gifts from the Juniors and their friends. These gifts have been divided and some sent to each of our home and foreign mission fields.

The making of articles for the Junior Exhibit and the distribution of them to the fields constitute a great task; but knowledge of the joy given through these gifts to less fortunate girls and boys should fully repay the donors and the members of the Junior Exhibit Committee for their labor of love.

DONORS TO JUNIOR EXHIBIT, 1947

Winterset, Iowa
Davenport Iowa—McClellan Juniors
Clarinda Iowa
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Indiana Harbor Junior Church, East Chicago, Ind.
Second UP Church—Jersey City, N. J.
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Southern Illinois Presbyterial
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Harmony Juniors of Monmouth, Presbyterial
Martha Millen Juniors, West Side, Monmouth, Ill.
Second, U. P. Church—Spokane, Washington
House of Hope Juniors, Bellerose, N. Y.

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Caledonia Juniors, Portage, Wisc.
Vernon Church, Waukesha, Wisc.
West Allis, Wisc.
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Whittier, Calif.
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Oak Hill Jrs., Akron, Ohio
Toledo, Ohio
Cuyahoga Falls, Ohio
2nd Church, Steubenville, Ohio
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1st, East Liverpool, East Liverpool, Ohio
2nd East Liverpool, East Liverpool, Ohio
Mansfield Presbyterial, Ohio
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Savannah
Bedford Ave., Juniors
First Canton Juniors
Richmond, Jeff. Co., Ohio
8th U. P. Church, Pittsburgh, Pa.
Sunset Hills, Pittsburgh
Hebron Juniors, Pittsburgh
Crafton Heights, Pittsburgh
Mrs. Cameron, 27, Pocono Drive, Pittsburgh, 20
Willing Workers, Second—Fifth Pittsburgh
Wallace Memorial—Pittsburgh
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Norris Square, Juniors, Philadelphia
Norris Square L. L. B., Philadelphia
Boulevard Church, Philadelphia, Pa.

JUNIOR EXHIBIT DONORS OF MONEY

Jr. 7th Church	$ 5.00
Westmoreland Pres.	10.00
Allegheny Pres.	8.00
Philadelphia Sherwood Church Jr. M. S.	5.00
Santa Ana Junior—California	5.00
Newton Juniors, Arkansas Valley Pres.	2.00
TOTAL	$35.00

TREASURE

I am rich today, a baby ran to meet me,
And put her tiny hand within my own
And smiled, her rosy lips a flower,
The light within her eyes from heaven shone.
And when I crossed the fields the birds were singing,
A golden blossom in my pathway lay,
It wasn't much; but, oh, the joy there's in it,
To have a baby smile at you
In just that way.

Marguerite A. Gutschow

By Mrs. Walter H. Holt, Secreary,

TO BE ABLE TO SERVE ONE MUST KNOW

The Literature Department has been using the summer months for renovation; not only of the office and the storeroom but also of the catalog of our publications. We have been taking stock of what we have and discovering at the same time what we have not.

One class of literature in which we find ourselves lacking is history; history of the stations; knowledge of the people who were pioneers in the work; how the institutions came into being; in short, that background which we need as a foundation upon which we can apply the latest news that comes to us from our Magazine, fom our Church papers, from missionary letters or from our returned missionaries themselves. Requests for these stories are coming frequently now from new members of new societies, younger women who are not familiar with the work as their mothers are; from members of new churches, many of them without U. P. background, and therefore new to our work.

It is to meet this need then that we have attempted to procure brief histories of all our stations at home and abroad. This is necessarily slow work, particularly where the manuscript must come from overseas. It it a project, not yet an accomplished fact.

Some headway has been made however beginning with the Negro Department. Mrs. Shear, Secretary of Negro Work, has brought to you the histories of these stations in her Magazine pages. Upon her request, very busy school principals, teachers, ministers, hospital personnel have taken their time to contribute these articles and Mrs. Shear has supplied the rest. For this work we have her and them to thank. But in order that you may have them in ready and brief form for distribution in your society, and for easy reference in your file, we are publishing them in leaflet form. As soon as they are available, notice will be given on this page.

And speaking of leaflets, what had threatened to be an arduous task, namely, reading every leaflet in the catalog, has turned out to be a revelation. Many leaflets which I thought to find old and out-dated, have proved most fascinating. One particularly called "The People of India" gives a background of customs and manners and dress that is almost indispensable for any study of India. The packet offered last month (25 for 10c.) should be in the hands of all societies. A kind of miniature Reading Course, when we study India, for instance, in March could be based on the reading of the leaflets in one of these packets and some small public recognition in the society could be given at that time. Or a report might be given based on this packet and brought up to date with the Magazine or our Church papers. Something of this same thought has been emphasized on the Literature Page in the June Magazine. Let's not despise the *old* or over-emphasize the *new*. Use them *both* to make the whole picture. Let's use our Reading Course books

too, to supplement the month's program. Let's not set them off to one side to be read in a given time for credit alone. If you are heading an adult society, introduce the splendid Youth and Junior books with their stories about the Bible itself to the mothers in your society. Let's not forget the world news that Dr. Frank Laubach is making with his Literacy program. Have you Ruth Ure's book. "The Highway of Print"? ($2.00). It is the complete story to date of Literacy and Christian Literature. Again we urge, use *all* the helps; it is the meager, one-track program that kills a society.

Are you reviewing "Committed Unto Use," by Willis C. Lamott. While we are applying the theme to our own United Prebsyterian work, don't neglect the book itself. It might be called a hand-book on evangelism for all denominations. Don't forget "A Guide for Leaders" ($.35) by Margaret B. Cobb which outlines studies for two six-session courses; also a plan for a comprehensive course of six sessions. See the April and May Magazine for the complete list. Those of you who have used Mrs. McKune's "Work Book" in previous years will be glad to know that she has one this year of the same excellent quality with suggestions for all age groups.

PROGRAM SUGGESTIONS FOR NOVEMBER

Women's Missionary Magazine Leaflets

Mountain

Frenchburg Then and Now (revised)—.05

Growth of Medical Work in Frenchburg—.05

Dr. Esther Mitchell—.03

I'm The Janitor—.01

Twenty Fruitful Years (Ezel)—.03

Ezel—A Glimpse at Beginnings—.02

Early Days at Ezel—.01

Negro

House of Healing—Jubilee Hospital—.02

The Plea of the Submerged Tenth—.02

Indian

Along Indian Trails (Handbook)—$.35

Notice of change in prices:

Stewardship Parables of Jesus—new price $.75

Your Home Today and Tomorrow—new price $.75

Tributes

Mrs. Florence Pehl

The Women's Missionary society of Clarion, Iowa, wishes to pay tribute to the memory of Mrs. Florence Pehl who was called to her Heavenly Home Oct. 7th, 1946.

She was loyal to the church always ready to do her part in the advancing of God's Kingdom.

We will cherish the memory of her friendly smile, and rejoice in the knowledge that to be absent from the body is to be present with the Lord.

Her faithfulness and service to the Sabbath school and Missionary society remain an inspiration to all who knew her.

To her loved ones we extend our love and sympathy.

"Blessed are the dead who die in the Lord."

Committee

Miss Mary Don Carmer

The McKee-Reed Missionary Society of the First United Presbyterian Church, Oil City, Pa., wishes to pay loving tribute to the memory of Miss Mary Don Carmer, a charter member of this society, who departed this life May 1, 1947.

She sincerely loved her Lord, and her walk and conversation were ever a vital testimony to this fact. Her keen memory and unusual knowledge of the Bible were an inspiration to many. Those who knew her best, were conscious of her unselfish spirit, always remembering others by deeds of kindness.

Miss Carmer was the last one of her immediate family. She lovingly and faithfully cared for an invalid mother and sister over a long period.

We cherish the memory of this departed

member, and know our association with her was a benedictiin to us.

Miss Kathryn Peterson
Mrs. J. G. Shaffer
Miss Jessie Urey
Committee

Mrs. Albert Grandstaff

The Women's Missionary Society of the Third United Presbyterian Church of Washington, Pennsylvania, wishes to pay a tribute of love and appreciation to the memory of Mrs. Mary Grandstaff.

Mrs. Grandstaff was loyal and faithful to her church as long as her health permitted.

She was a life member of the Women's General Missionary Society.

"She is safe within her Father's house,
Where many mansions be,
Oh, Pray that thus such rest may come,
Dear friends, to you and me."

To her husband, two daughters, and sister, we extend our sincere sympathy.

Mrs. Jennie Smith
Mrs. William Miller
Miss Sarah Henderson
Committee

Mrs. Elizabeth Clokey Henderson

The Women's Missionary Society of the Third U. P. Church of Washington, Pa. pay their tribute of love to the memory of Mrs. Elizabeth Clokey Henderson.

Mrs. Henderson was for many years a faithful teacher in the Bible School as long as her health permitted.

"There is no death! The stars go down
To rise upon some fairer shore,
And in the Father's House
She lives forevermore."

To her sister and relatives we extend our sincere sympathy.

Miss S. Henderson
Mrs. W. Smith
Mrs. W. Miller

Mrs. Clarence Martsolf

Whereas, it has pleased Almighty God to call into His presence Mrs. Minnie Martsolf, aged 93, we, members of the Margaret E. Dugan Missionary Society of Meridian, wish to pay a tribute of love and respect to her memory.

We miss her presence among us but feel that she left the world a better place in which to live.

We extend sympathy to the Clarence Martsolf family and to the daughter, Mrs. Kaufman and family and commend them to the Saviour whom she loved.

Mrs. Allen L. Dufford
Mrs. David Cullen
Mrs. James Francis

Mrs. Myrtle Zellers

The Women's Missionary Society of Mt. Nebo United Presbyterian Church wishes to honor the memory of Mrs. Myrtle Zellers, who passed away May 7, 1947. She was our president for five years, always faithful and devoted to her work, and sincere in all she did.

Mrs. Zellers' death was very sudden. She was stricken with a heart attack just as she was about to call the missionary meeting to order on May seventh. The influence of her Christian life will always remain an inspiration to our members.

We as a society wish to extend our love and sympathy to her husband and to the family.

Her Society

Mrs. Jennie Paterson McLaughlin

The Women's Missionary Society of the United Presbyterian Church of Putnam, N.Y. suffered a great loss in the death of Mrs. Jennie Paterson McLaughlin, who passed away quietly at her home Sabbath morning February 16, 1947. Mrs. McLaughlin was the last charter member of the society. For many years she was a teacher in the Bible School; she was ever a faithful member of her church giving of her time and means for its support.

The memory of her faithfulness will continue to live in the hearts of those who knew her.

Committee

Mrs. (J. A.) Ina D. McClure

The W. M. S. of Neil Avenue U. P. Church of Columbus, Ohio, wishes to pay loving tribute to one of its most faithful members—Mrs. Ina D. McClure (Mrs. J. A.) who was called to her Heavenly home May 3, 1947. Her love for the worship of God's house and all its activities was evidenced by her faithful attendance, her cooperation and generous liberality.

Her unassuming manner and pleasing personality endeared her to all who knew her. Her patience and interest in the work of the church continued during her prolonged illness. The influence of her life so devotedly consecrated will continue as an inspiration in the hearts and lives of those who follow.

To her loved ones who remain, two sons and two daughters, we extend our sympathy and commend them to the Saviour who said, "My grace is sufficient for thee."

Mrs. J. C. Lackey
Mrs. E. C. Glover

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

% American Mission is used with each foreign address

PUNJAB, INDIA

Miss Margaret Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Margaret Fehlman, 1912 — Sheikhupura
Miss Dorothy M. Fisher, 1947 — Sialkot City
Miss Betsy Fleming, 1918 — Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss S. Jane Lamont, 1928 — Pathankot
Miss M. Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1933 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Badomali
Miss Elizabeth F. McConnell, R.N., 1931 — Taxila
Miss Evelyn M. McKelvey, R.N., 1927 — Sialkot City
Miss Marian T. Peterson, M.R.E., 1930 — Gujranwala
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 — Sialkot City
Miss Vivian L. Trimble, 1921 — Pathankot
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur
Miss Georga Wengert, 1919 — Gurdaspur

ON FURLOUGH

Miss Ruth I. Ardrey, 1921 — 826 S. Ogden St., Denver, Colo.
Miss Marie E. Cash, R.N., 1926 — R. D. 5, Lebanon, Indiana
Miss M. Evelyn Cathcart, 1925 — 22 Tallawanda Rd., Oxford, Ohio
Miss Marjorie Faught, R.N., 1933 — 5006 Spruce St., Philadelphia, Pa.
Miss Vida J. Graham, 1922 — Box 185, Rt. 1, Fair Oaks, Calif
Pittsburgh, Pa.
Miss Janette M. Howland, 1921 — Walton, N. Y.
Miss Margaret L. Murdoch, 1924 — Cambridge, N. Y.
Miss Ruth M. Nichol, 1933 — c/o Rev. Wm. M. Nichol, 820 Kirkpatrick St., Braddock, Pa.
Miss Laura Reynolds, 1924 — 242 Tuscarora Rd., Buffalo 20, N.Y.

EGYPT

Miss Helen R. Brownlee, R.N. — Assiut, Egypt
Miss Leota Cabeen, 1909 — Alexandria
Miss Anna R. Criswell, LL.D., 1905 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Assiut
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, Litt.D., 1915 — Cairo
Miss Elsie M. French, LL.D., 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Cairo
Miss Millie I. Kelso, 1946 — Cairo
Miss Lois D. Kingan, 1926 — Cairo
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, Ped. D., 1915 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette L. McCrory, 1916 — Minia
Miss Sarah B. Meloy, Litt.D., 1923 — Cairo
Miss Lucille B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Fayoum
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, M.A., 1935 — Luxor
Mrs. Rachel T. Selver, 1925 — Mansura
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Alberta A. Tedford, R.N. — Tanta
Miss Mary C. Thompson, 1939 — Cairo
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Beni Suef
Miss Louise N. Williamson, 1944 — Cairo
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor

*Short-termer.

Miss Margaret A. Work, 1924 — Cairo
Miss Laura Wright, 1921 — Tanta

ON FURLOUGH

Miss Evelyn McFarland, 1919 — R. D., New Wilmington, Pa.

THE SUDAN

Miss Mary E. Cole, 1919 — Wad Medani
Miss Una Cole, 1918 — Khartum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N. 1924 — Nasir
*Miss Rosaltha Kenagy, 1947 — Atbara
Miss Aleta J. Matthews, 1946 — Khartum North
Miss Jean Maxwell, R. N., 1946 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Dorothy L. Rankin, 1946 — Doleib Hill
*Miss Mary L. Shields, 1947 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 — Sayo, via Gambeila, Anglo-Egyptian Sudan
Miss Isabel Blair, 1922 — Gorei via Gambeila, Anglo-Egyptian Sudan
*Miss Eileen Halewood, R.N., 1947 — Sayo via Gambeila, Anglo-Egyptian Sudan
Miss Hazel J. McGeary, 1946 — Sayo, via Gambeila, Anglo-Egyptian Sudan
Mrs. A. W. Pollock, R.N., 1942 — Sayo via Gambeila, Anglo-Egyptian Sudan
Mrs. Ruth L. Walker, 1923 — Addis Ababa

UNDER APPOINTMENT

Miss Betty Ann Crain, 1947 — 716 N. Green, Ottumwa, Iowa
Miss Edith M. Drake — 4102 Memphis Ave., Cleveland 9, Ohio

FOR SHORT-TERM SERVICE (3 Years)

Mrs. Don Armstrong, 1947 — 1684 Northwest Drive, Des Moines 10, Iowa
Miss Margaret Ruth Gordon, 1947 — 5904 Greenway Ave., Philadelphia 43, Pa.
Miss Helen McCoy, 1947 — 2511 Ocean Ave., Ventura, Calif.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908 — 263 Park St., Socorro, New Mexico
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Aulora R. McIntyre, 1911; 1919 — Lenox, Iowa
Miss Eliabeth McKibben, R.N., 1924 — 1423 Liverpool St., N. S., Pittsburgh, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Mary J. Campbell, 1884 — Box 240, Jerusalem, Palestine
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 263 Park St., Socorro, New Mexico

EGYPT

Miss Ella M. Barnes, 1911 — 316 S. Ninth St., Monmouth, Ill.
Miss Margaret A. Bell, 1901 — Star Route, Atlantic, Iowa
Mrs. Mary K. Coventry, 1908; 1918 — 315 Chautauqua St., Council Grove, Kansas
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Carol E. McMillan, 1906 — Aledo, Ill.
Miss Marion A. Paden, 1902 — c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904 — The Y.W.C.A., 510 Washington Ave., Carnegie, Pa.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave, Los Angeles 41, Calif.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

v. Fred C. Patterson — Tama, Iowa
v. E. W. Machamer — Warm Springs, Ore.
v. J. W. Wilson, — Simnasho, Ore.
v. George W. Smith — Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

s. Mary Ciancio — Wilkinsburg, Pa.
ss Ruth E. Findley — Burbank, Cal.
ss Dorothy Partington — Westland, Pa.
s. R G. Russell — Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

s. J. C. Alter—2510 College Ave., Berkeley, Calif.
ss Margaret Beveridge — Monmouth, Ill.
ss Mae Beveridge — Monmouth, Ill.
ss Sallie E. Dickey — 740 N. Dawson, Uhrichsville Ohio.
s. Catherine Lamb — 67 Oregon Ave., Crafton, Pa.
s. Frank Lieske — Palmeet St., Sanford, Fla.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

p's and Mrs. Roy F. Anderson — Frenchburg, Ky.
ss Ruth Courter, Principal — Frenchburg, Ky.
ss Helen Andrews — Frenchburg, Ky.
ss Shirley Bey — Frenchburg, Ky.
. John Besco — Frenchburg, Ky.
ss Jean Christenson — Frenchburg, Ky.
. Arthur Gathman — Frenchburg, Ky.
s. Arthur Gathman — Frenchburg, Ky.
ss Isabel Hay — Frenchburg, Ky.
s. Anna Howard — Frenchburg, Ky.
s. Alice Hughes — Frenchburg, Ky.
s. Helen Larsen — Frenchburg, Ky.
ss Alberta McBride — Frenchburg, Ky.
ss May Sprowl — Frenchburg, Ky.
ss Dorothy Williamson — Frenchburg, Ky.
ss Annetta Wilson — Frenchburg, Ky.
ss Winifred Moore, Sec. — Frenchburg, Ky.
ss Grace Huntley, Supt. Clothes Room — Frenchburg, Ky.
ss Grace Vincent, Matron — Frenchburg, Ky.
. Kirch, Agriculture — Frenchburg, Ky.
. Martin Hovermale, Shop — Frenchburg, Ky.
s. John Bosco, Dietitian-Cook — Frenchburg, Ky.

JANE COOK HOSPITAL

ss Flora Hormel, R.N., Superintendent — Frenchburg, Ky.
ss Margaret E. Burton, R.N. — Frenchburg, Ky.
ss Betty Mankedick, R. N. — Frenchburg, Ky.
s. Bernie Phelps, Practical Nurse — Frenchburg, Ky.
s. Forsythe, Dietitian — Frenchburg, Ky.
ysician, James W. Crain, M.D. — Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

t. and Mrs. William A. Heagen — Ezel, Ky.
ss Sara M. Conrad, Principal — Ezel, Ky.
s Lucille Artman — Ezel, Ky.
ss Wilda Barnes — Ezel, Ky.
ss Ruth Bemis — Ezel, Ky.
s. Harriet Emery — Ezel, Ky.
ss Bulah Hogan — Ezel, Ky.
ss Larue Millen — Ezel, Ky.
ss Gladys Millen — Ezel, Ky.
. and Mrs. Thos. Moore — Ezel, Ky.
ss Esther Smith — Ezel, Ky.
ss Ruth Streblow — Ezel, Ky.
ss Lois Anderson — Ezel, Ky.
ss Eileen Tuttle — Ezel, Ky.
s. Rebecca Rodkey — Ezel, Ky.
ss Zillah Hawthorne, Secretary — Ezel, Ky.
. Revis Carr, Shop — Ezel, Ky.
s. Louie Frazer, Supt. Clothes Room — Ezel, Ky.
s. Gilley, Dietitian-Cook — Ezel, Ky.

RENCHBURG AND EZEL CHURCHES

v. and Mrs. Ralph E. Ayers — Ezel, Ky.

NEGRO MISSIONS

ANNEMANIE, ALA.

Mr. Walter R. Sutton, Principal — Annemanie, Ala.
Mrs. Warnether Allen — Annemanie, Ala.
Mrs. Mary S. Bridges — Annemanie, Ala.

CAMDEN, ALA.

Mr. A. C. Peoples, Principal — Camden, Ala.
Mrs. A. C. Peoples — Camden, Ala.
Mr. E. W. Lindsey — Camden, Ala.
Mr. R. H. Harvey — Camden, Ala.
Mrs. S. W. Rivers, Matron — Camden, Ala.
Mrs. B. D. Bridges — Camden, Ala.
Mrs. P. H. Parker — Camden, Ala.
Mrs. A. E. Freeman — Camden, Ala.
Miss E. M. Brooks — Camden, Ala.
Miss N. F. Smith — Camden, Ala.
Miss L. M. Washington — Camden, Ala.
Miss M. B. Thompson — Camden, Ala.
Mrs. A. S. Roach — Camden, Ala.
Mrs. L. A. Parrish — Camden, Ala.
Miss C. B. Patterson — Camden, Ala.
Mrs. E. M. Smith — Camden, Ala.
Mr. I. F. Ephraim — Camden, Ala.
Mr. L. Roach — Camden, Ala.
Miss M. F. Stanford — Camden, Ala.
Mrs. J. L. Brooks — Camden, Ala.
Mrs. M. L. Smith — Camden, Ala.
Mrs. S. P. Scott — Camden, Ala.
Miss C. B. Ephraim — Camden, Ala.
Rev. D. F. White, Minister — Miller's Ferry, Canton Bend, Camden, Ala.
Mrs. D. F. White — Camden, Ala.

HENDERSON, N. C.

Mrs. Eva J. Adams, R.N., Sup't — Henderson, N. C.
Miss Gertrude Allen, R.N. — Henderson, N. C.
(Four other graduate nurses) — Henderson, N. C.
(Twelve other workers) — Henderson, N. C.

KNOXVILLE, TENN.

Mrs. Ethel Lawrence — Knoxville, Tenn.
Mrs. Patsy L. Kennedy — Knoxville, Tenn.
Miss Mabel Weir — Knoxville, Tenn.

MILLER'S FERRY, ALA.

Mr. N. D. Williams, Principal — Miller's Ferry, Ala.
Mr. B. T. Ridgeway — Miller's Ferry, Ala.
Mr. C. T. Patterson — Miller's Ferry, Ala.
Mrs. Maude Mobley Williams — Miller's Ferry, Ala.
Miss Pearlie Mae Easley — Miller's Ferry, Ala.
Mr. Joseph Davis — Miller's Ferry, Ala.
Mrs. Susie V. Green — Miller's Ferry, Ala.
Miss Wilhera McGown — Miller's Ferry, Ala.
Mrs. L.B. Ridgeway — Miller's Ferry, Ala.
Miss Viola Thompson, Matron — Miller's Ferry, Ala.
Mrs. Roma Patterson — Miller's Ferry, Ala.
Miss Myrtlene Battle — Miller's Ferry, Ala.
Miss Geneva Shamburger — Miller's Ferry Ala.
Miss Annie L. Veal, Secretary — Miller's Ferry, Ala.
Mrs. Bessie Washington — Miller's Ferry, Ala.
Mr. Herman Bridges — Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Principal — Prairie, Ala.
Mrs. William T Peters — Prairie, Ala.
Mrs. D. C. McCall — Prairie, Ala.
Miss Elizabeth C. Kelly — Prairie, Ala.
Mrs. Bertha Kimbrough — Prairie, Ala.
Mrs. L. C. Hope — Prairie, Ala.
Rev. C. C. Brown, Minister — Prairie and Arlington, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine A. Warren — 188 Liberty St., Knoxville (16), Tenn.

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

BOSTON, MASSACHUSETTS, JUNE 1948

OFFICERS

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First Vice President, Mrs. Orville J. Fleming ..... 49 Cottage St., Whitinsville, Mas
Second Vice President, Mrs. W. R. Scott ..... 7602 Comfort St., Maplewood, M
Secretary, Mrs. E. D. McKune ..... 211 Fifteenth Ave., S., Nampa, Idah
Treasuprer, Mrs. Samuel E. Baird ..... 907 Publication Bldg., Pittsburgh 22, P

ANNUITY BONDS

The Women's General Missionary Society of the United Presbyterian Church of North America issues Annuity Agreements (formerly termed Annuity Bonds) for one hundred dollars and upwards, bearing interest according to the age of the annuitant, payable semi-annually. The annuitant has the privilege of designating the department of the work of the above organization to which the principal shall go at death thus making possible both an assured income and a gift to the women's work of the Church. Address all inquiries to the testamentary Secretary.

I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North Americ the sum of ..... dollars to be used as the Board shall direct or for the benefit of the (Foreign Department), (Home Department), (Parsonage Department), (Ministerial Relief), (Negro Department), or (North American Indian Department).

FORM OF BEQUEST

I give and devise to the Women's General Missionary Society of the United Presbyterrian Church of Nort America the following described real estate. (Here describe, giving reference to deed or will, if possible, under which title was acquired) with full power to sell or rent the same, the rents and proceeds of sale to be used for the benefit of the missionary work of the above named corporation.)

A GIFT THAT WILL LAST A YEAR

SEND THE WOMEN'S MISSIONARY MAGAZINE AS A GIFT

TO A DEAR FRIEND, TO AN AGED WOMAN

TO A SHUT-IN, TO A YOUNG MOTHER

TO A NEW MEMBER IN YOUR CHURCH

THIS MAGAZINE GIVES NEWS OF WORLD WIDE CHRISTIAN SERVICE

SEND SUBSCRIPTION (1.50) TO THE TREASURER

Mrs. Ralph H. Arnold, 525 Mifflin Avenue, Pittsburgh 8, Pa.